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A HISTORY
OF
CATHOLICITY

IN
NORTHERN OHIO

AND IN THE
DIOCESE OF CLEVELAND

BIOGRAPHICAL

BY
MICHAEL W. CARR

PRESIDENT OF THE CATHOLIC HISTORICAL SOCIETY

v. 2, pt. 1

VOLUME II

CLEVELAND
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MICHAEL W. CARR
CLEVELAND, OHIO

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Biographical Sketches and Portraits of pioneer and prominent priests, and of leading members of the laity, some of whom were among the early pioneers, while a large number are of the present generation.

Succinct Biographical Notices of all the priests who labored in the Diocese of Cleveland from the beginning, and who have either departed this life or gone to other fields of labor.

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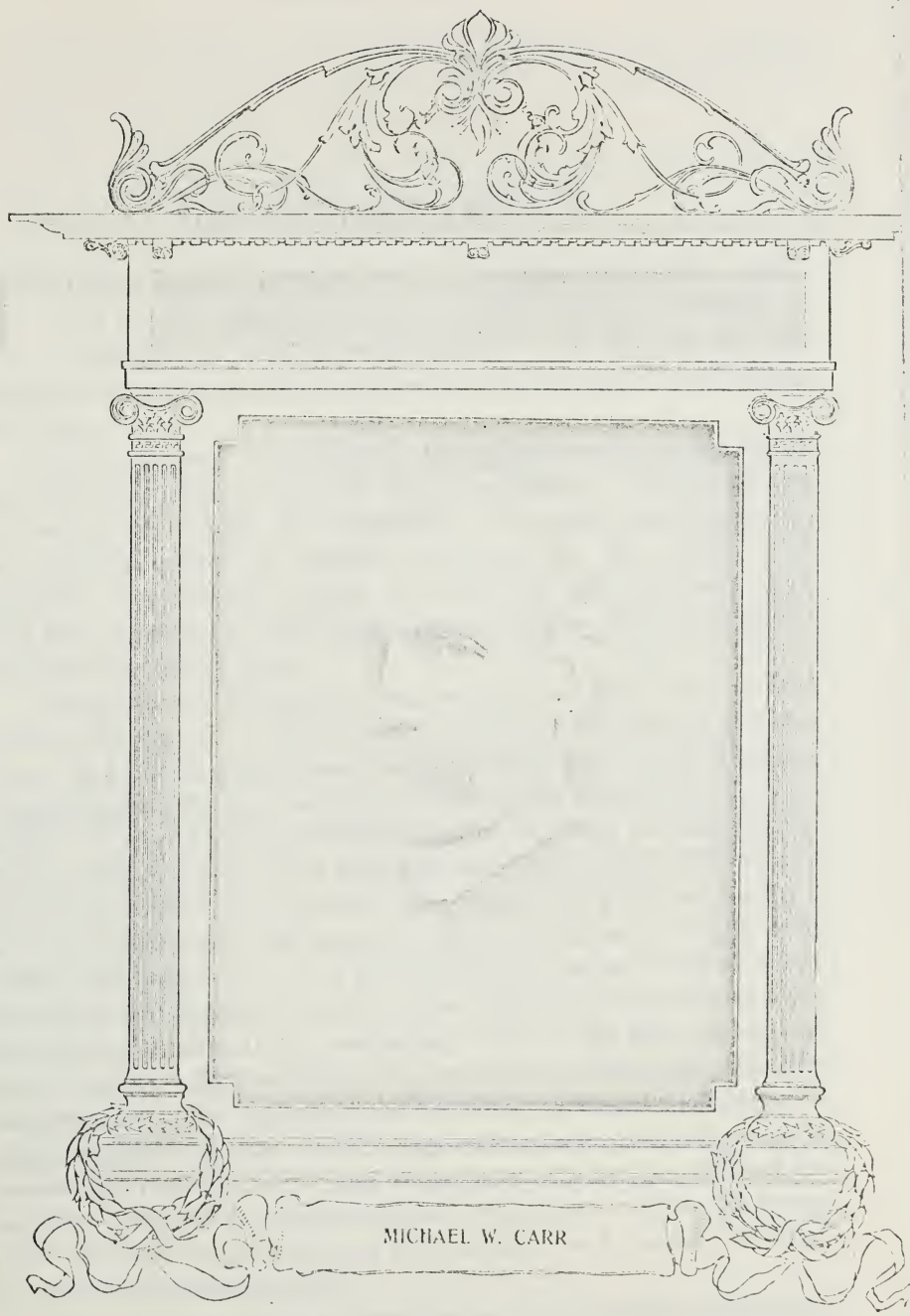
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THE AUTHOR'S PREFACE

THE first volume of this work is essentially historical. This, the second volume, with the exception of the miscellaneous sketches, is wholly biographical. Of purpose is this division with its distinction made, because biography is the analysis of history.

Tersely defined, biography is the measurement of the character and the outline of the life of an individual. When a person thus writes of himself and his career it is called autobiography, but whether oneself or another be chosen as the subject it is biography nevertheless; hence, it is not the rule that men shall have been gathered to their fathers before the pen of the biographer be allowed to touch them.

"Post-mortem biography" was not the rule with the author of "Men of the Time." The forty-six subjects of "Plutarch's Parallel Lives" had not all passed away. Cornelius Nepos, in his "Lives of Commanders," did not concern himself about dead heroes exclusively. "Cæsar's Commentaries" are but his own autobiography. Much of the history of our own day, like McCarthy's "History of Our Own Time," is in part the biographies of prominent rulers, warriors, statesmen, and leaders, and, to a degree, of many over whom they hold sway. St. Paul himself was not so sensitive about his record and character as some, who take texts for sermons from his epistles, profess to be concerning theirs. He tells us who he was originally—Saul of Tarsus, a persecutor of Christians; what he became later—the Apostle of the Gentiles, "a Vessel of Election"; much of what he did—journeying extensively, and laboring in season and out of season; and something of what he suffered for the faith—shipwreck, imprisonment, stripes, etc. What we know of St. Paul, the great preacher and teacher, we have learned from St. Paul, the autobiographer.

With such examples of memorial and biographical proprieties before us, we can the more readily agree with the celebrated

French author that, to the living the biographer owes consideration; to the dead he owes but truth.—“*On doit des égards aux vivants; on ne doit aux morts que la vérité.*”

The mission and purpose of biography are to describe the spirit and acts of men and thereby to entertainingly instruct and to encourage by example. It deals cursorily with personal acts and facts, while its essence is the careful weighing of human character. Alexander Pope had this idea clearly in mind when he wrote in his famous essay that, “The proper study of mankind is man”; and Langhorn had an equally correct conception of it when he forcefully declared that, “No species of writing seems more worthy of cultivation than biography, since none can more certainly enchain the heart by irresistible interest, or more widely diffuse instruction to every diversity of condition.” Man studying man and painting word-pictures of him, even if but poorly done, must ever prove of unfailing interest to humanity. The imperfections of the writer-artist’s work are often lost sight of in the attractiveness of the living subject, for the mind thinking, the heart loving, and the emotional nature active must ever have claims on human attention.

Not only is biography allied to history, but it is even the test of what history is in its logical sense. Men are the actors in every historical drama; their characters are inseparable from the plots, the essential parts, while their deeds but set these forth in bold relief. Given the characters of men, and their acts and careers are not difficult to determine. The deeds men do are predicated on their characters. Every individual begins to form character early in life, and long before its noon is reached that of each is fully developed. Old age does not change the complexion of character, nor can death either heighten or unmake it. It is this sum of the qualities of a man, and not so much his acts or his years, that the biographer is concerned with. Having journeyed near to the ridge of life or beyond, and while yet in the flesh, would, therefore, appear to be a good time in which to estimate a man’s mental and moral worth.

Why then put off until after his demise the giving to the public a knowledge of his capabilities and powers, and the good uses to which he has been, or may be, devoting them? There can

be no good grounds for such deferring, for surely supersensitiveness or false modesty, to say nothing of things less worthy, ought not to be even thought of as reasons justifying it. The second corollary to the eighth commandment obliges every one not only to strive to acquire a good name among men, but to even allow to be made known both his good works and his intellectual and moral equipment looking to these ends. It also imposes the duty on all of us to defend our character when seriously aspersed. Proverbs xxii says: "A good name is better than riches; and good favor is above silver and gold." Much of the force of these thoughts consists chiefly in their application to the living.

The few, therefore, who can not bring themselves to approve of the scope of such a volume as this is, on the assumed ground that the truth, to their minds being either praise or censure, ought not to be, and can not be, told of men while yet alive, are either confused as to what biography really is in its relation to a good name and to high character, or they are not likely to be accused of possessing the most excellent judgment. Placed on either horn of this dilemma they are left little choice of position. They assume that the recognition of noble qualities and ability in the living is not proper, is flattery; while on the other hand they adopt the dictum, *De mortuis nihil nisi bonum*, that, "Of the dead nothing should be said but what is good"—flattery again! And yet, their professed zeal for the whole truth touching the quick or the dead is quite consuming. The encouragement and satisfaction, to say nothing of the information which a volume such as this affords, they would deny to the Catholic and reading public, forsooth, because they entertain the notion that the truth may not all be told; or if merit and worth be generously recognized in bishops, priests, and laymen, they call it flattery, and fear that a measure of blame and harsh criticism will not be set up in opposition.

Such persons evidently forget that, "A man whom it is proper to praise cannot be flattered." They also seem to overlook the truths that, "We get no good by being ungenerous, even to a book," and that,

"The least flower, with a brimming cup, may stand
And share its dew-drop with another near."

Every intelligent person knows that in order to avoid making these biographical sketches mere barren lists of names, dates, and

dry facts, it is essential to cite in addition some of the more prominent talents and qualities possessed by the subjects, together with such characteristical elements and circumstances as will aid in the portraiture. Especially is this demanded in the case of priests, who are generally regarded as the best educated men in every community, and whose qualities and abilities it were culpable to either ignore or treat with indifference. The natural and varied talents, years of training, and culture of the right reverend and reverend gentlemen mentioned in this volume, and, indeed, also the practicability, sterling character, and record of the laymen therein set forth, doubtless stand for much more than is ascribed to them by the author. Hence, any approach to adulation or flattery, even in form, is not only foreign to the intention of the writer, but is happily rendered next to impossible by the character and talents of the individuals described. Adopting the thought of another and changing some of the words it can be affirmed in point that,

"All the world's praise re-echoed to the sky
Cancels not blame that shades the judgment's eye;
All the world's blame, which fault for fault repays,
Fails to curtail the meed of merited praise."

Where recognition, or even *praise*, is merited by the living, why defer the giving of either until after death, or why be stingy or ungenerous in their bestowal during life, especially since the object aimed at is the encouragement and enlightenment of mankind? Why seek for cause for blame as an excuse for this, and not finding sufficient, fall back on the weak assumption that biography is "post-mortem literature"? Biography is not mortgaged to the dead. It does not mean picking flaws with. Neither is its office that of fault-finding or rebuke. It deals with character as the shaper of human conduct, and the best biography is that which shows the real or implied relation between character and deeds.

With these things in view, representative persons, both clerical and lay, have been *selected* in various portions of the Diocese of Cleveland as fit subjects for extended mention. Some are of those who have passed away, while the great majority are from the ranks of the living, and such descriptive sketches have been written of them as best comport with truth and fact, to the ends that the entire Catholic body may be represented and honored by and

through them, and that the public may see how well and favorably Catholics will compare with their fellow citizens in things spiritual, intellectual, and material.


Accompanying each mention a fine portrait of the subject is inserted. This feature has been adopted neither in compliance with, nor in opposition to, the wishes of either the individual or his friends. It is done rather to aid in the description, and to give a clearer idea of the appearance and manner of the person, for the countenance and poise reflect the interior qualities which comprise the character. We are counseled in this by numerous authorities, among them Thomas Carlyle, who once said: "Often I have found a portrait superior in real instruction to a half-dozen written biographies. I have found that the portrait was as a small lighted candle by which the biographies could, for the first time, be read and such human interpretation made of them."

Recognizing, therefore, the importance of portraits in a work of this kind, we have, even at great expense, freely employed them so as to make up for any deficiencies that might have occurred in our humble efforts at estimating and delineating character. By thus pictorially supplementing what in each instance we have indited we are encouraged to hope that a discriminating public will both approve of, and welcome, the volume here offered by THE CATHOLIC HISTORICAL SOCIETY, and THE AUTHOR,

MICHAEL W. CARR.

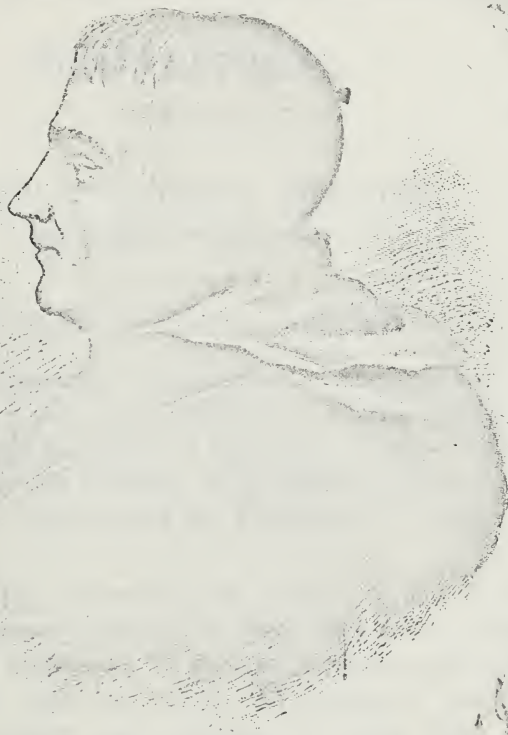
Cleveland, Ohio, January, 1903.





OMNIA IN CARITATE

THE RT. REV. EDWARD D. FENWICK, D. D.



THE CATHOLIC CHURCH

In Northern Ohio and in the Diocese of Cleveland

BIOGRAPHICAL

THE RIGHT REV. EDWARD D. FENWICK, O. P., (*)

FIRST BISHOP OF CINCINNATI.

JANUARY, 1822—SEPTEMBER, 1832.

Edward D. Fenwick, a descendant of the ancient English family of Fenwick Tower, was born in St. Mary's county, Maryland, in 1768. After the death of his father, Edward was sent to Europe to complete his studies. When leaving home he was in his sixteenth year. He entered the Dominican College at Bornheim, Flanders.

Impressed with the spirit and virtues of his Dominican preceptors, he became attached to them and soon joined their Order. From his childhood he showed a tender and unaffected piety. This grew with his years, and impressed itself on his superiors, whose respect and confidence he easily won. During the French revolution he was engaged in the duties of a professor, and as procurator of the Dominican convent at Bornheim. When the French soldiery overran and pillaged the Netherlands, his convent was seized and he, with his brethren, imprisoned as Englishmen. Securing his release as an American citizen, he

*The first five sketches in this volume—those of the Rt. Rev. Bishops Fenwick, Purcell, Rappe, Gilmour and Horstmann—have been written by the Rev. George F. Houck, Chancellor of the Diocese of Cleveland.

went to one of the Dominican convents in England. There he remained till 1804, when in compliance with his ardent wish he was sent by his Provincial to America, to labor there in behalf of the spiritual interests of his countrymen. His own native State was the first field of his priestly labors in America. In this portion of his Master's vineyard he toiled about one year. Then Bishop Carroll, of Baltimore, upon consultation, and with the advice and consent of the Father General of the Dominicans, sent him to Kentucky to establish a colony of Friars Preachers. In compliance with instructions Father Fenwick, accompanied by three of his brethren, Fathers Wilson, Tuite and Anger, founded, in 1805, St. Rose's Convent, in Washington county, Kentucky, on a farm he purchased with his patrimony. Here it was that the Dominican Order had its first home in the United States, and from this place the light of the Gospel was carried far and wide. The Convent of St. Rose was soon crowned with benedictions. The children of St. Dominic, animated with the zeal of their pious founder, spread through the whole of Kentucky, affording its inhabitants the benefits of the religion of Christ. A Bull was received from Rome constituting Father Fenwick Provincial of the Order in North America. He would not, however, accept the proffered honor, fearing it might prove a hindrance to the conversion of souls. A remarkable circumstance, which has always been looked upon as the most certain evidence of the exalted virtue of Father Fenwick was that, after having obtained from Rome the office of Provincial for Father Wilson, with the permission to annul the appointment should he himself choose to retain that position, he did not hesitate a moment, but asked Father Wilson to accept it, as for himself he preferred rather to obey than to command.

In 1814 Father Fenwick, the apostle and pioneer priest of this State, made his first missionary visit to Ohio, and went as far north as Perry county, in the present Diocese of Columbus, where he found three Catholic families, consisting in all of twenty members. These good people were so rejoiced to see him, that he could never recall his first pastoral visit to this part of his vast "parish" without experiencing the greatest consolation, because he considered it the first fruit of his mission in Ohio.

According to the most authentic information obtainable

Father Fenwick's first visit to Northern Ohio—within the territory of the Diocese of Cleveland—was in 1817, when he came to Columbiana and Stark counties. There he found a number of Catholic families, some of whom had moved to Ohio from Pennsylvania and Maryland; others had emigrated from Ireland and Germany. None of them had seen a priest since they had settled in Ohio.

In 1818 Father Fenwick established on a farm, given for the purpose by Mr. P. Dittoe, a fervent and generous Catholic, the present flourishing convent of St. Joseph's, near Somerset, Perry county, Ohio, and was its superior for nearly four years. From St. Joseph's he and his few brethren of the convent, among them his nephew, the Rev. Nicholas D. Young, regularly attended the missions in Perry and the neighboring counties, whilst those of Southern Ohio received pastoral care from St. Rose's, Kentucky, and occasionally, also, from St. Joseph's, Perry county.

Bishop Flaget, of Bardstown, had under his jurisdiction Kentucky, Indiana, Michigan and Ohio. He petitioned the Holy See to relieve him of the spiritual care of a part of his immense territory. In accordance with his wish the Diocese of Cincinnati was erected, in 1821, and Father Fenwick consecrated by Bishop Flaget as its first bishop, in the Church of St. Rose, Washington county, Kentucky, on January 13, 1822. Soon after his consecration, Bishop Fenwick took possession of his Episcopal See. Arriving at Cincinnati he found neither church nor dwelling. He rented a small house, where he was obliged to sleep in the garret; the other part was destined for a chapel and a study. At times he was not able to pay the rent, and frequently had to seek his meals in the city. His cathedral was a barn-like, plank building, about one mile from the town, and in rainy weather quite inaccessible. The attempt to move it to the town failed; it broke down on the road. A lot was wanting upon which to erect the cathedral again; but where were the means to pay for it?

Without money, without the hope of procuring it to pay the debts already contracted, everywhere even the most necessary things wanting, in 1823 the Bishop resolved to set out for Rome, with the intention of resigning his heavy charge. The Holy Father, Leo XII, did not accept his resignation, but encouraged

him to return to his See and presented him with 1,200 scudi for the expenses of his journey and those of the clergyman who traveled with him. It was the dark hour preceding the dawn of a brighter day. The day of prosperity soon came. God blessed the good Bishop's efforts and opened up new resources to him. In France especially he received great aid, the Association for the Propagation of the Faith, at Lyons, giving him generous assistance, Belgium, also, and Germany, following the example of France, contributed liberal sums to Bishop Fenwick in support of his poor diocese. On his return, in 1824, the above mentioned debts were paid, and a brick cathedral erected on Sycamore street, with the money he brought from Europe. Later he established the Athenæum College, near his cathedral church. He also introduced into his diocese the Dominican Sisters, and one or two other religious communities to instruct the children.

Full of courage, after his successful visit to Europe, he devoted all his energy and zeal to the development and visitation of his diocese. At or away from his episcopal city, he never had an idle moment. To reach all the missions of his immense diocese, covering Ohio and Michigan, he had to make long and tedious journeys by wagon, stage or on horseback, often through forests, and more often over roads, that were all but impassable.

His last visit to Northern Ohio was during the time of the cholera, in 1832. Before leaving Cincinnati, on a visit to Michigan, he had been ailing. Rallying somewhat, and prepared to die in the midst of his labors if God so willed it, he proceeded on his long journey, visiting all the missions along the route. He himself fell so sick at Sault Sainte Marie, Mich., that it was feared he would not recover. But he rallied and soon was on his journey homeward to Detroit, and thence through Northern Ohio to Canton, where he arrived on September 24, completely exhausted, with fresh symptoms of the dreadful scourge that visited the entire country and counted its victims by the thousand. He was attended with the greatest and most tender care. Next morning he said Mass and wrote several letters. The stage arriving at the door of the pastoral residence of Father Henmi, he bade him good-bye and went on to Wooster, intending to go thence to Cincinnati. Arriving at Wooster about 8 p. m., he was taken from the stage

with the fatal seal of cholera on him. He was brought to a hotel, where he expired at noon, Wednesday, September 26, 1832. Before sunset of the same day a mound marked the resting place of his remains. It seemed he had a foreboding of his death, for wherever he passed he said: "This is my last visit." In one of his letters he wrote that he would visit two or three congregations in the neighborhood of St. Joseph's, Perry county, which would be the term of his mission, and that thence he would return to Cincinnati, because his strength failed him, but added, as was his custom, that he would do so; *Deo volente, quia homo proponit, sed Deus disponit.*

Father Henni was at once informed of the Bishop's dying condition, but on arriving at Wooster a few hours later, he found him buried.

The following obituary of Bishop Fenwick is taken from the *Catholic Telegraph*, of October 6, 1832. It was written by its editor, the Rev. Father Mullan:

"Our venerated and beloved Bishop has gone to reap the reward of his labors and trials, leaving us the memory of his worth, the example of his virtues, and the odor of his sanctity. He is dead! *Edward Fenwick is no more.*

"Where is he whose approving smile was ever ready to cheer us; whose sympathetic heart shared our griefs, and the counsels of whose wisdom was a lamp to our footsteps? Where is he whom we were accustomed to behold at the altar of his God; in the habitations of want and wretchedness; by the bedside of disease and pain; or in the rude cabin of the simple native of the forest; on the errand of mercy and the work of benediction? Alas! those benignant features are stiffened in the rigidity of death; that heart beats no more to human hope, or joy, or feeling; that light is extinguished; and the dank, cold clods of the valley are heaped above that majestic and venerated form.

"In the poignancy of the present affliction our only solace is in the consoling hope that his removal is only to an entrance on the happiness of the beatific vision of his God, in those abodes towards which his longing desires were ever directed, and where all his treasures were.

"This occasion, and our own feelings, will neither justify nor permit us now and here to dwell, at length, on his character and virtues—they are themes which hereafter through our pilgrimage we shall recall with delight and gratefully perpend. They will only allow us at this time to record the manner of his decease.

"He was on his return homeward from Canton, Stark county, after a long and laborious visitation of the remoter parts of his extensive diocese, during which his heart was consoled * * * at beholding the fruits of his enlightened charity and zeal. The prevailing epidemic (cholera) arrested his course and terminated his mortal career, at Wooster, in the county of Wayne." * *

"We add the following letter, addressed by Rev. M. Henni to Rev. J. I. Mullon, editor of the *Catholic Telegraph*:

'Wooster, Sept. 27, 1832.

'My Dear Friend.—P. has already advised you of the alarming illness of our good Bishop. A task of most heart-rending character remains to me, to announce to you the event. He is no more! He died yesterday (Wednesday), at twelve o'clock, and was immediately interred. I witnessed only the mound which covers his remains. *Requiescat in Pace.*

Your most affectionate,

M. HENNI.'

In February, 1833, Bishop Fenwick's remains were taken to Cincinnati and there entombed under the old cathedral. They now repose beneath the altar of the present St. Peter's Cathedral, Cincinnati.

Bishop Fenwick was deservedly esteemed for his many noble qualities. He was a man of great simplicity of character. Delicate in health, he nevertheless devoted himself unsparingly as priest and bishop to the work within his sphere. The Catholics of Ohio owe him a debt of gratitude as the founder of the Church in this State.

"By his talents and amiable deportment he had gained himself many admirers and many personal friends. As a herald of the Cross he was always at his post, faithful, vigilant and indefatigable. In the ordinary walks of life he was dignified, affable and unostentations. * * * He was truly the apostle of Ohio."¹ "Though not gifted with great natural talents, he possessed a peculiar tact for winning souls to Christ. * * * Frank, open and sincere by nature, and an American himself, he possessed an instinctive talent for dealing with Americans, whether Catholic or Protestant. Multitudes of the latter were converted to Catholicity through his agency."²

(1) Catholic Almanac, 1848.

(2) Spaulding's "Sketches of Kentucky," p. 155.

DEUS SPES MEA.

THE MOST REV. JOHN BAPTIST FURCELL, D. D.



THE MOST REV. JOHN BAPTIST PURCELL, D. D.,

SECOND BISHOP OF CINCINNATI, 1833-1850.

FIRST ARCHBISHOP OF CINCINNATI, 1850-1883.

John Baptist Purcell, a native of Ireland, was born at Mallow, county Cork, on February 26, 1800. After completing a collegiate course in his native country he set out for the United States, landing at Baltimore in his eighteenth year. For a short time he held a position as private tutor, but desirous of devoting himself to the priesthood, he entered Mt. St. Mary's College, at Emmittsburg, Maryland. Showing talent much above the ordinary, he was sent to the famous Sulpician Seminary, Paris, to complete his theological studies, where also he was ordained priest on May 23, 1826. Shortly after his ordination he returned to the United States, and was appointed president of Mt. St. Mary's College, of which he was an alumnus. For seven years he held this important position, when the Holy See appointed him successor to the lamented Bishop Fenwick, as second Bishop of Cincinnati. As such he was consecrated, in his thirty-fourth year, at Baltimore, by Archbishop Whitfield, on October 13, 1833. After attending the Second Provincial Council of Baltimore, held a few days after his consecration, he set out for Cincinnati, arriving there on November 14, 1833. In his episcopal city he found but one church, a college in embryo, (the Athenæum, on Sycamore street), and an orphan asylum. His diocese comprised the whole of Ohio and part of Kentucky. In Ohio there were at this time but sixteen churches, attended by fourteen priests, a Dominican convent in Perry county, and a Catholic population estimated at about six thousand souls. Within the limits of the present Diocese of Cleveland there were but three churches, viz.: one near Dungan- non, and one each in Canton and Tiffin. These churches were attended by two priests, the Revs. John Martin Henni and Edmund Quinn, stationed respectively at Canton and Tiffin.

To visit his scattered flock Bishop Purcell could not avail himself of the convenience of travel now enjoyed, nor the hospitality now offered. On country wagons, by stage-coach and on horseback he covered great distances over bad roads, through primeval forests and across unbridged streams, often partaking of

primitive country hotel fare, and often taking shelter in log huts. But in spite of difficulties, hardships and frequent privations, he cheerfully and often made his diocesan visitations, instructing, consoling and encouraging the faithful committed to his charge. His episcopal visits were always red-letter days for the clergy and laity. His cheerful disposition and buoyant spirit spread sunshine and joy wherever he went, and his sermons attracted by their brilliancy and eloquence.

His first visit to Northern Ohio was made during the months of June and July, 1834, viz.: Dungannon, Canton, Louisville, Canal Fulton, Chippewa (Doylestown), Wooster, Tiffin and McCutchenville. During the months of July, August and September, 1835, he visited Dungannon, New Lisbon, Cleveland, Cuyahoga Falls, Randolph, Louisville and Canton, and in 1836, Tiffin and Fremont. June 7, 1840, he preached in Cleveland at the dedication of the Church of Our Lady of the Lake, known later as St. Mary's on the "Flats," Bishop de Forbin-Janson, on a visit from France, performing the dedicatory ceremony. During the same month Bishop Purcell also visited Liverpool, Chippewa, Canton and East Liverpool. November, 1840, he again came to Northern Ohio, visiting Findlay, Glandorf, and Ft. Jennings.

In 1841, during the months of June, July, August and November, he made an extensive tour through Northern Ohio, visiting the following places: Norwalk, Peru, Shelby, Shelby Settlement, Tiffin, McCutchenville, Wolf's Creek (New Riegel), Sandusky, Fremont, LaPrairie, Perrysburg, Toledo, Canton, Louisville, Randolph, Akron, Chippewa, Wooster, Canal Fulton, Massillon and Bethlehem. In all these places he administered confirmation, and in many he dedicated churches or laid corner-stones for such. In June and July, 1846, he visited Sandusky, Cleveland, Peru, Norwalk, Tiffin, New Riegel, Toledo, Dungannon and Wooster, and in August, 1847, Wooster, Canal Fulton, Youngstown and Akron. At Akron he performed his last episcopal function in this part of his jurisdiction, ordaining to the priesthood, on August 5, 1847, the Rev. James Vincent Conlan.

In 1834 he sent a band of Redemptorist Fathers to Northern Ohio to take charge of missions in Huron, Erie and Seneca counties, with residence at Peru, near Norwalk. They were

succeeded in 1844 by the Sanguinist Fathers, who had been invited by him in Europe, the year previous, to come and labor in the Ohio mission.

Shortly after his advent to Cincinnati, in 1833, the rapid growth of Catholicity in that city, as in fact throughout the country, aroused bigotry and fanatical alarm. He was challenged by a Protestant preacher, named Alexander Campbell, to a public debate on Catholic doctrine. This was in 1837. For many days the disputants held sway over large and interested audiences. The brilliant young bishop vanquished his opponent and gained for himself the name of a profound theologian, accurate historian and keen debater.

He was a facile and pleasing writer, as his many learned pastorals will attest. He also contributed largely to the columns of the *Catholic Telegraph*, and had the habit of writing descriptions of his episcopal visitations, which will prove a storehouse of valuable material for the future historian of Catholicity in Ohio.

Finding his diocesan work far beyond his strength, he petitioned the Holy See for a division of his vast spiritual territory. In compliance with his wish the division was made in 1847, and all that part of Ohio, north of forty degrees and forty-one minutes, was made a separate diocese, with the Episcopal See at Cleveland, and the Rt. Rev. Amadeus Rappe as its first bishop. When Bishop Rappe took possession of his See he found forty-two churches, fourteen secular priests and seven Sanguinists under his jurisdiction, an increase of thirty-nine churches and nineteen priests since 1833, when Bishop Purcell was appointed to the See of Cincinnati.

Although thus relieved of nearly one-third of his former jurisdiction, Bishop Purcell's zeal and labor did not diminish; on the contrary they grew and spread. Catholicity under his direction made wonderful strides in Central and Southern Ohio. With astonishing rapidity churches multiplied, congregations sprang into existence, religious, charitable and educational institutions were established, all demanding and receiving his watchful care and paternal guidance.

In 1850 Bishop Purcell was made Archbishop, with the Bishops of Louisville, Vincennes, Detroit and Cleveland as his suffragans.

Under his direction Mt. St. Mary's Seminary of the West was opened near Cincinnati in 1852. Indefatigably he labored for the spread of religion, and everywhere throughout his diocese evidence of his zeal and of the steady growth of the Church could be seen.

In 1853 Archbishop Purcell was relieved of the charge of Eastern Kentucky, by the erection of the Diocese of Covington. In 1868 he asked for further relief from constantly increasing work. The result was the erection of the Diocese of Columbus, comprising the southeastern part of Ohio. The first bishop was the Rt. Rev. S. H. Rosecrans, who, as coadjutor since 1862, had lightened his labors.

In 1869 the Archbishop made the last of his many visits to Rome, this time to attend the Ecumenical Council of the Vatican, which opened in December of that year. He took a prominent part in its debates, notably in those connected with the definition of the infallibility of the Pope. He belonged to the *inopportunist*s, but after the council defined papal infallibility to be of faith, he yielded assent.

In connection with Archbishop Purcell's biography it is necessary, as a matter of history, to mention the clouded ending of an otherwise brilliant career, a singularly pure and unselfish life spent for God and His Church, viz., his financial disaster, of which Dr. John Gilmary Shea, in his history of "The Hierarchy of the Catholic Church in the United States," pages 107 and 108, writes as follows:

"Early in 1879 financial affairs, which had been managed by the Very Rev. Edward Purcell, ended in bankruptcy. How it all came about must ever remain a mystery. The venerable Archbishop, as ignorant as a child of the system and its extent; at once came forward and assumed the whole responsibility of his brother's operations. This only complicated matters and raised a host of legal questions as to his ability, in character of trustee for the Catholic church in his diocese, to assume an individual indebtedness contracted by another; and if he could, it became necessary to decide what property became liable for it—that owned by the diocese, or the property of every Catholic church and institution in the diocese. If the debt became a just charge on the whole



IN HOC SIGNO VINCES

THE RT. REV. AMADEUS RAPPE, D. D.



diocese and all its churches and institutions, it was a debt on every Catholic, which he was bound in conscience to pay. This extreme view no theologian or canonist was found to take.

"The debts were at first supposed not to exceed a quarter of a million dollars, and attempts were made to meet or reduce it materially by subscriptions; but when it was found that the indebtedness reached nearly four millions of dollars, the attempt was abandoned as hopeless. The Very Rev. Edward Purcell died broken-hearted. The Archbishop made an assignment of all property in his name, and long litigations began. The courts ultimately decided that the congregations were not liable except for moneys actually advanced to them."

In May, 1880, Archbishop Purcell retired to Brown county, Ohio, near the Ursuline Convent, where he lingered in illness, brought on in the early part of 1881 by a paralytic stroke, till his death, July 4, 1883.

THE RIGHT REV. AMADEUS RAPPE, D. D.,

FIRST BISHOP OF CLEVELAND.

OCTOBER, 1847—AUGUST, 1870.

Louis Amadeus Rappe, first Bishop of Cleveland, was born on February 2, 1801, at Audrehem, a village near Ardres (district of St. Omer), Department of Pas-de-Calais, France. His parents, Eloi Rappe and Marie Antoinette Rappe, *nee* Noël, belonged to the peasantry and were highly esteemed for their probity, industry and Christian virtues. They had a family of ten children, five sons and five daughters. The subject of this sketch was the youngest of the sons. Of his four brothers, three were killed in the Napoleonic wars, the fourth died unmarried. Destined by his father to the life of a farmer, Louis Amadeus received but an elementary education, such as the village school afforded. Trained by his parents to habits of order and industry, he soon acquired a practical knowledge of husbandry and thus became very useful to his father in the management of the farm. He took delight in his avocation; was passionately fond of horses, a liking which he retained all his life. He was also fond of youthful sports and athletic games. Sparkling

with wit and cheerfulness, he was a general favorite with the young people of his native village. His career seemed well marked out and his family friends did not doubt his vocation—that of a farmer.

But God was there, with His secret and admirable designs! One evening, toward the end of the year 1819, when Amadeus was in his 19th year, and the family were gathered around the domestic hearth, the father expressed a regret that not one of his sons had a vocation to the priesthood. He said he had always hoped to see one of them at the altar, this wish having been the dream of his life, but that now it was not to be realized. Amadeus, struck by this remark, answered: "Well, father, if you wish it, I will become a priest." It need hardly be said that this answer was not taken by the family in a serious light. A general laughter ensued, so diametrically opposed to that sacred calling were his well-known tastes. On the following morning he went to his father, saying: "Father, the remark which I made to you last evening is serious. It occupied my thoughts all night; I have seriously reflected upon it, and wish to be a priest."

The sentiment thus made known to the father, and to the mother, consent was readily granted, but not without doubt and fear lest their son might not persevere. They were all the more apprehensive of his firmness and perseverance, as one of his older brothers had begun the course of studies for the sacred ministry, but failed to reach the altar.

Soon the necessary preparations for the departure of young Amadeus were made. He went to Furnes, a small village about six miles from Boulogne, to the pastoral residence of one of his relatives, the Rev. M. Noël, who was parish priest of the place. Our young aspirant to the sacred ministry took his first Latin lesson from this venerable priest, under whose wise direction he seriously reflected on his vocation, which, as he acknowledged, was put to a severe test for the first few months. In October, 1820, he entered the college at Boulogne, then under the direction of the celebrated Abbe Haffreingue. As he was taller and older than his fellow students, he was given charge of one of the studyrooms, an office delicate, and at times difficult, but filled by him with kindness and prudence. Even at this epoch in his life he showed a keen sense of duty and a firm will. One of his rela-

tives having seen him during a vacation full of mirth and glee, the life of the circles in which he moved, noticed that at college he was serious and sedate, and so told him. Amadeus replied, "When vacation is over I shut up all my mirth in a box, to be opened only the next vacation." As he was of a most cheerful disposition, it must have cost him no little effort to do so.

In 1821 he received tonsure at the hands of Cardinal de la Tour d' Auvergne Lauragais, Bishop of Arras. Having completed the collegiate course of studies in 1826, he went to the Diocesan Seminary at Arras, receiving minor orders on December 22 of the following year. On May 21, 1828, he was ordained sub-deacon, and on December 20 of the same year, deacon. The same prelate who gave him tonsure also ordained him to the priesthood on March 14, 1829.* The parish of Wismes, a small village near Fauquembergues, district of St. Omer, was his first appointment. There he remained till 1834, meanwhile also attending a neighboring mission church. The chaplaincy of the Ursuline Convent at Boulogne-sur-Mer having become vacant and the sisters knowing the sterling worth, indomitable zeal, and great prudence of Father Rappe, were desirous of having him appointed their chaplain and spiritual director. Mother Ursula, the superioress of the community, petitioned his bishop to this effect, and her request was granted. Father Rappe remained chaplain to the Ursulines of Boulogne from January, 1834, till May, 1840. During this time he read with intense interest the "Annals of the Propagation of the Faith," which excited in him an ardent desire to devote himself to the American mission. In 1839 Bishop Purcell, of Cincinnati, passed through London on his way from America to Europe, and whilst in that city he was requested by the parents of three young English ladies to take them under his protection as far as the Ursuline Convent at Boulogne. There he met the zealous chaplain of the community, and future missionary, Father Rappe, to whom he made known the spiritual destitution of his large diocese. The Rev. Amadeus Rappe then offered to go with him to America. This he did, however, with great diffidence, owing to his age, thirty-nine, which he felt would be no small hindrance

*The facts in connection with Bishop Rappe's home, college and seminary life were furnished the writer in July, 1888, by a gentleman intimately acquainted with the lamented prelate, who was his cousin—Dr. Dewulf.

in adapting himself to the life of a missionary in a strange land. Another great obstacle for him was the fact that he was unacquainted with the English language. But he would allow none of these obstacles to hinder him from entering upon the toilsome and self-sacrificing life of a missionary. After receiving the necessary permission from his Ordinary to leave his diocese, he bade farewell to his convent charge, which deeply regretted to lose him, who had been its wise counselor and prudent director. He set sail for America, in September, 1840, arriving at Cincinnati the following month. He was immediately sent by Bishop Purcell to Chillicothe, in order to learn English. Mr. Marshall Anderson, a convert and most estimable gentleman, was his teacher. But Father Rappe found it very difficult to master even the rudiments of the language. In a few months, however, he was able to speak it sufficiently well to make himself understood, though his pronunciation always remained defective. About 1836 the present flourishing city of Toledo was founded. Catholics there were very few in number and had neither church nor priest; Tiffin was the nearest place whence sick calls were attended. The Miami and Erie canal was being built about that time, and there came quite a large influx of Catholic laborers who settled along the line of the canal and the Maumee river. There was much sickness then, the dread Maumee fever undermining the strongest constitution, and hurrying many of its victims to an early grave. There was also much intemperance among the laborers, who spent their hard earned money in drink and allowed their families to want. To this uncultivated and uninviting field of labor Father Rappe was sent about six months after his arrival at Cincinnati. His "parish limits" extended from Toledo to the Indiana State line and as far south as Allen county. From the summer of 1841 till the spring of 1846, his labors, privations and difficulties of all kinds were indeed trying; he never lost courage, but full of missionary zeal and self-sacrifice he labored faithfully among his people. It was here he first saw the terrible effects of intemperance, which so filled him with a horror of this vice that he fought it then and during the remainder of his life by word and example. Thousands bless his memory for the energetic measures he took in rescuing them from a drunkard's grave. For five years, 1841-46, Father Rappe was alone in this section of the State, but his work grew

beyond his strength. Hence Bishop Purcell sent him a co-laborer in the person of the Rev. Louis De Goesbriand, who arrived at Toledo in January, 1846. At that time Toledo and the surrounding country, even as far west as the State line, were full of malaria of the most malignant type. Bishop De Goesbriand, in his reminiscences of Bishop Rappe's missionary life, says: "At certain seasons it was impossible to meet a healthy-looking person, and frequently entire families were sick and unable to help one another. Apart from the terrible malarial fever, we were occasionally visited by such epidemics as erysipelas, and towards the end of 1847 we saw ship-fever stricken emigrants, landing on the docks, to die among strangers a few hours after arrival." After the Miami and Erie canal was finished many of the laborers left with their families to seek homes in a more healthy climate. As the majority of them were Catholics, Father Rappe's missions were greatly weakened. Very few Catholic families remained between Toledo and Defiance. Mass was said, however, each Sunday at Toledo and frequently at Maumee City, and on week days at Providence, Defiance, Poplar Ridge, and occasionally at Fremont and La Prairie. The roads were often almost impassable, but Father Rappe and his faithful companion found neither bad roads nor the inclemency of the weather a sufficient obstacle to prevent them from visiting each of their scattered missions at the time appointed. In his intercourse with his people, Father Rappe was most affable, and he knew well how to win their respect and confidence. He was acquainted with every family, and knew every member of each family. He had a special gift to teach catechism, and would spend weeks in a settlement preparing a few children for the reception of the sacraments. During this time of preparation he would instruct the children for hours each day, and always managed to rivet their attention. He was ever watchful of the spiritual welfare of the adult portion of his flock, urging them to frequent confession, and to attend Mass with regularity.

To assist him in instructing the children at Toledo he secured several Sisters of Notre Dame from Cincinnati. They were of the band of *Religieuses* that had come with him from Namur, Belgium, in 1840, and established a branch of their community in Cincinnati. He secured a house, near the present site of St. Francis de Sales' Church, Toledo, which was fitted up as a convent and select school

for the little band of sisters that shared with him the trials and hardships of missionary life. They remained at Toledo from 1846 to 1848, when, owing to lack of support, they were recalled to Cincinnati.

Bishop Purcell finding the labor of properly attending to his vast diocese, comprising the State of Ohio, too much for him, he petitioned the Holy See for a division of his jurisdiction, and suggested Cleveland as the most fit city in Northern Ohio for the Episcopal See. Consequently, the new Diocese of Cleveland was established, and Father Rappe chosen as its first bishop. Although his appointment was confirmed on April 23, 1847, the Papal Brief, issued to that effect on the same day, did not reach Cincinnati until the following September. He was consecrated in St. Peter's Cathedral, Cincinnati, on October 10, 1847, by Bishop Purcell, who was assisted by Bishop Whelan, of Richmond, Va. On October 12, just before setting out for Cleveland, Bishop Rappe published his first Pastoral letter. Its full text will be found on pages 76 to 78, in the first volume of this work. In plain but unctuous language the Bishop outlines in his letter the work before him. He addresses his brethren of the clergy and his children of the laity in most kindly words, that make the Pastoral letter mirror him as a man full of apostolic zeal and love for souls.

Within a very short time after Bishop Rappe came to Cleveland and to his diocese he impressed all, the non-Catholics, as well as Catholics, that his sole aim was the betterment of his flock, to work indefatigably for God's glory and the spread of religion. As an evidence of the Bishop's wonderful endurance in his most arduous labors, which were of well-nigh daily occurrence, the following account is taken from the "Reminiscences," written by the Rev. E. W. J. Lindesmith, at the request of the writer:

"When I came to the Seminary, in the fall of 1849, Bishop Rappe lived on Bond street. The Seminary was then located in the rear of the Bishop's house. The students would all rise at 5 a. m. After morning prayers at 5:30, the Bishop would walk down to St. Mary's on the "Flats," hear confessions, and then say Mass. On Sundays, when the Bishop was at home, he would hear confessions from 6 to 10:30 o'clock, and then sing High Mass and preach. He had already said Mass at 8 o'clock and preached, and

commonly the confessions were not all heard. He would then go to the confessional again after last Mass and hear all that were there. On several occasions I saw him hear confessions on Sunday evening after the sermon and Benediction, at 8:30 p. m., and give communion to people who had fasted over twenty-four hours, and could not get a chance to go to confession. One Sunday I served the Bishop's 8 o'clock Mass at the Cathedral where he preached. Then I drove him in a buggy to St. Patrick's, where he dedicated the church. He said a second Mass and preached. Then I drove him to St. Mary's on the Flats, which at this time was the German church, with Father Luhr as pastor. There we had dinner. After dinner we went to the church, where the Bishop confirmed the German children and preached. After that I drove him in the buggy to St. Vincent's Orphan Asylum, where he gave the veil to several Sisters, and then gave Benediction and preached. After that I brought him to the Ursuline Convent, where he gave Benediction and preached. Then I drove him in the buggy to his house, where we got supper. After supper he walked to the Cathedral, where he preached and gave Benediction. Then I went to the Seminary, and how many sick calls the Bishop attended to that night I don't know."

In order not to repeat here the record of Bishop Rappe's long and laborious work, of his many difficulties, sore and severe trials, the reader is referred, for a full account of these, to pages 78-92, in the first volume of this work. The summary of that account is, that in every good work Bishop Rappe was in the front rank, never shirking his part, never refusing his aid or countenance. Though often meeting with disappointment, or receiving insult for his pains, he never halted, but courageously went on in his work. He knew no such word as *fail*. But time, incessant labor, and great mental strain caused by opposition, began to tell on him. He had also lost the use of his right eye, and was in danger of losing his sight entirely. In 1869, whilst he was at Rome, in attendance at the Vatican Council, accusations against his character had been sent to the Apostolic See. This was too much for him to bear. A just God, he felt, would vindicate his innocence. He was tired of opposition, strife and calumny, and so concluded that it would be for the best interests of religion if he retired from the diocese he had served so long. He therefore resigned as

Bishop of Cleveland on August 22, 1870. After a short stay in Cleveland, on his return from Rome, he went to the Diocese of Burlington, whose bishop, his old-time friend and co-laborer, the Rt. Rev. Dr. De Goesbriand, gladly welcomed him. Not wishing to eat the bread of idleness, and feeling that he had still strength to work for the salvation of souls, he again entered the missionary field, as he had thirty years before, preaching and catechising in the villages and settlements of Vermont now, as he had done in the then uninviting parts of Northwestern Ohio.

When Bishop Rappe came to Cleveland, in 1847, he found a sparsely settled diocese awaiting organization at his hands. He left it flourishing, well provided with priests, churches, schools and religious institutions. The episcopal city in 1847 had but one small church; in 1870 there were eleven, with as many congregations, most of them of considerable size. His work as a missionary priest and as a missionary bishop, his burning zeal and noble self-sacrifice enshrine him in the history of the Church in the United States as an apostle of Catholicity in Ohio.

When the Rt. Rev. Dr. Rappe was informed that Bishop Gilmour had been appointed his successor he sent him a letter in which, among other things, he expressed his great satisfaction at the appointment. Following is a copy of his letter, now on file in the diocesan archives:

"Rutland, Vt., May 6, 1872.

"Rt. Rev. Bishop:

"It is just now I have the pleasure of receiving your kind letter of the 27th of April. For twelve days I had been engaged in the North of this State, and my correspondence had been detained at St. Albans. I state this to justify my silence, which may have appeared strange to you. On hearing of your appointment to Cleveland I thanked God from the bottom of my heart. It is a consolation for me that the diocese of my affection has been entrusted to your care.

"I shall be engaged here for one month more, but will remain at St. Albans, or in the vicinity, from the 20th of this month till the 7th of June. My home is with Very Rev. Father Druon, at St. Albans, * * where I will be most happy to see you. I am not forbidden to visit Cleveland, but for the present, the interests of religion demand I should remain at a distance.

"I will not cease to pray for peace and harmony among my ever beloved children. I have not neglected to advise them to avoid everything scandalous. I have already exhorted some of my

friends to receive you with respect and confidence, and to assist you to overcome the many difficulties you have to encounter.

"Please let me know when I may expect you, and pray for

Your devoted friend in Xt.,

A. RAPPE."

In this connection, and in justice to the memory of Bishop Rappe, the following account is put on record:

Cardinal Simeoni, Prefect of the Propaganda, in a letter sent to the Rt. Rev. Bishop Gilmour, May 8, 1885, referring to Bishop Rappe, says:

"* * * *in illa miserrima conspiratione contra episcopum Clevelandensem, prædecessorem Amplitudinis Tue, in qua ille sanctus et apostolicus senex falso * * accusabatur.*" (*)

Five years after Bishop Rappe resigned, the Holy See offered him another diocese, as appears from the subjoined letter addressed to Bishop Gilmour by the Rt. Rev. Bishop De Goesbriand:

"Burlington, Vt., 21st December, 1884.

Rt. Rev. R. Gilmour, Bishop of Cleveland:

Rt. Rev., Dear Sir:

"After consulting my records I find that Mgr. Roncetti, Ablegate of the Holy Father, arrived at Burlington, from Portland, in company of Father Ubaldo Ubaldi, Very Rev. Father Quinn and Rev. Father O'Farrell, of New York, on Saturday evening, July 24th, 1875. The object of his visit was to see Rt. Rev. A. Rappe, whom he thought to be living in Burlington, but who was living at St. Albans with Father Druon.

"The Ablegate expressed himself disappointed in not meeting him. I remember distinctly that after inquiring concerning Bishop Rappe, he opened in my presence, and read with much attention, a letter of Cardinal Franchi to himself, and said to me that he had been commanded to see Rt. Rev. A. Rappe, and authorized to offer him another diocese. The Ablegate left Burlington the next day and did not see Bishop Rappe. Whether or not he wrote to him I cannot tell, but it was certainly intended to speak to him of another See, for I remarked to Mgr. Roncetti, that the charge of a diocese would be too much for Bishop Rappe, who at that date must have been seventy-four years of age.

"What I have here written I am ready to swear to.

†LOUIS,

Bishop of Burlington, Vt."

(*) "In that most wretched conspiracy against the Bishop of Cleveland, Your Lordship's predecessor, in which that holy and apostolic old man was falsely accused * *."

—Trans.

Dr. John Gilmary Shea in his history of *The Catholic Hierarchy in the United States*, (page 206), referring to the resignation of Bishop Rappe, says:

"Bishop Rappe had built up the diocese and might have been expected in his declining years to enjoy a happy old age amid the clergy and people whom he had guided as a faithful pastor for twenty [twenty-three] years, but this was not to be. An ungrateful opposition sprung up, calumny assailed even the venerable bishop, who with a broken heart resigned his See on the 22nd of August, 1870, and retired to the diocese of his good friend Bishop De Goesbriand, of Burlington."

In his *Lives of Deceased Bishops*, Dr. Richard H. Clarke says of Bishop Rappe: "While attending the [Vatican] council his reputation was assailed unjustly at Rome, by calumnies forwarded from the very diocese he had served so well. This movement was limited to a few. * * * Rome, misled by calumnies, which it afterwards discovered and pronounced to be the fruits of a conspiracy, counseled his retirement. But he was never removed from his office as Bishop of Cleveland. On his return to Cleveland from Rome, he resigned his bishopric August 22, 1870. He had been Bishop of Cleveland not only in name but in deed, and left that title unsullied before God."¹ * * * "Since his death I have seen the original letter, one from the Holy See, in which the means resorted to, to compel his retirement from his See, are spoken of as a 'miserable conspiracy,' the accusations against him are characterized as 'false' (falso accusabatur), and in which Bishop Rappe is himself spoken of as 'that holy and apostolic old man,' (ille sanctus et apostolicus senex.)"²

"At the Pontifical Requiem High Mass for the deceased prelates of the Cincinnati province, celebrated at St. Peter's Cathedral, Cincinnati, March 7, 1882, at the time the Fourth Provincial Council of Cincinnati was in session, Bishop Dwenger, of Fort Wayne, preached the sermon on the occasion. Referring to Bishop Rappe, he spoke as follows:

" * * * We remember today the first Bishop of Cleveland, Amadeus Rappe. Having known him from the days of my childhood, it is today a pleasant duty to do justice to his memory. He was elevated to the episcopal dignity, not so much on account of brilliant talent, as on account of piety and apostolic zeal. It was an edifying sight to see the hard working apostolic bishop visit every church of his wonderfully growing diocese every year,

(1) Vol. 3, pp. 244, 245.

(2) Vol. 3, pp. 248, 249.

preaching, giving confirmation, hearing confessions; nothing was too hard for him; nothing could tire him. When I conducted missions and forty hours' devotions, I sometimes would feel a delicacy to urge the priests to go in the confessionals; but if the good bishop was present I never hesitated to ask him to hear confessions, if I knew there was a crowd. Witness the wonderful growth of the Diocese of Cleveland from the year 1847 to the time of his resignation. I do not deny that the saintly apostolic bishop, relying upon the advice and judgment of men whom he considered more learned than himself, did commit some error in the administration; but the austere, hard-working, apostolic man was innocent of the cruel accusations that were concocted against him, and saddened the last days of his life. I know how these accusations were concocted. I have spoken with the principal witness. I know he [the Bishop] was innocent. Beautiful were the words the good bishop used, when in 1870 he tendered his resignation to the Holy See: That for the good of his diocese he not only resigned his dignity, but also his good name; that for the sake of peace and harmony he desired no vindication."*

For obvious reasons all the details of this sad chapter in Bishop Rappe's saintly and self-sacrificing life are not yet for publication. Those that can now be given will be found on pages 89-92, in the first volume of this work.

Immediately after his resignation Bishop Rappe retired to St. Albans, Vermont, making his home with the Very Rev. Z. Druon, V. G., until his saintly death, at St. Albans, September 8, 1877. He was incessantly engaged in his former and favorite work of giving missions and catechising the young throughout the Diocese of Burlington. He conducted a very successful mission in the great parish church of Notre Dame, Montreal, preaching the entire course of sermons himself. Immense audiences heard his eloquent and impressive sermons, and thousands took from him on that occasion the pledge of total abstinence. He was the Father Mathew of Montreal. The last mission he gave was at Grand Isle, near St. Albans. Although seriously ailing of what proved to be his last illness, he closed the mission exercises, after one week of intense pain and suffering, September 7, 1877, the day before he died. On the same day he left for Milton, twelve miles from St. Albans.

**Catholic Telegraph*, March 9, 1882.

The following particulars of Bishop Rappe's fatal illness and death were given to the writer by the Very Rev. Father Druon, in a letter dated September 20, 1888: "He arrived at Milton in the morning (Friday, Sept. 7th), when Father Cardinal telegraphed to me. I reached Milton at 12.30 P. M. and found Bishop Rappe a little delirious, though he had taken a good fish dinner. I brought him to St. Albans without any trouble, in the afternoon, when I telegraphed to Bishop De Goesbriand, who arrived in the evening. He heard his confession, for at that time he had entirely recovered his consciousness. Dr. Fasset, who came to see him in the afternoon, found him fairly well, so that he then had hope of his recovery. After the Bishop's arrival at St. Albans, when he was still a little delirious, he wished to start for his missions, and it was then that he said: *'I have a grand mission to perform; I want to go to Cleveland by the way of Buffalo.'* On the following day he fell into a comatose state from which he never recovered; he died peacefully that night at 11:30 o'clock. The last words he breathed were: *'I have prayed for my friends; I have prayed for my enemies; now may God bless them all!'* Words of apostolic benediction, of forgiving and loving charity; an echo of the Last Words on Calvary!

His remains were brought to Cleveland—to the city he loved so well. On arrival Thursday evening, September 13th, they were met by an immense concourse of people, Catholic and Protestant, all vying to do honor to the dead Bishop whom in life they loved and venerated. By torchlight the immense funeral cortege passed from the Union Depot to the cathedral, where, on a magnificent catafalque, Bishop Rappe's mortal remains were placed in state for the night. Next day a Pontifical Requiem Mass was celebrated by Bishop Dwenger, of Ft. Wayne. Bishop Ryan, of Buffalo, preached the panegyric, pronouncing a beautiful tribute to the memory of the sainted dead. The remains of Bishop Rappe were then enclosed in a vault beneath the cathedral he had built, and beneath the altar at which for eighteen years he had offered up the divine sacrifice.

Tuesday, October 16, the Rt. Rev. Bishop Gilmour preached in the cathedral at the Month's Mind of Bishop Rappe. The following passage is taken from his sermon on that occasion: "Bishop Rappe came as a missionary, he abided as a missionary, he perse-

vered as a missionary. The same brave old missionary bishop! Seeking his people far and wide; preaching incessantly to them from the pulpit, day after day and year after year; patiently awaiting them in the confessional; by the bed of the dying, consoling and exhorting, or by the side of youth, guiding and protecting, encouraging or chiding, he was ever the same—the indefatigable bishop, who knew no self, only God and the things of God. Preaching retreats, erecting temples, founding convents, giving instruction in his universal character of missionary, he died as he had lived—a true soldier of Christ, a man of God. It is the most beautiful episode, perhaps, in the Catholic annals of the United States. His last public act was to celebrate Mass and ask the prayers of the people for the grace of a happy death; his last words were an invocation of charity. It was meet that he should have been brought here to repose under the altar that he built; it was right that he should have come among his own for their prayers—those to whom he had given a life's earnest labors. It was fitting that his virtues and his memory should be placed before the people whom he so loved, for whom he had so labored."

The following communication to the *Cleveland Leader*, September 10, 1877, was written by one of the ablest lawyers of the Cleveland bar, and by one who had no "church affiliations." It voiced the kindly feeling universally entertained toward Bishop Rappe on the part of non-Catholics:

"THE DEAR BISHOP."

"And so the good Bishop has gone. Permit one who is neither Catholic nor Protestant, but who knew him well during all the long period of his ministry in Cleveland, to pay a tribute to his memory. Whatever were his personal accomplishments they were far surpassed by the qualities of his heart. All who knew him will concur in praise of his candor, his inviolable fidelity, his courtesy, his frankness, his freedom from the least tincture of unkindness or uncharitableness, his attachment to his friends, his gratitude, his deeds of charity, his patience amid the trials and perplexities of his charge, his mildness, his purity of life and manners, his fervent and unfeigned piety. Born a gentleman, he possessed in an eminent degree all the personal graces and suavity of manner which such birth implies. He was modest and unobtrusive. He preferred retirement and peace to the tumult and strife of the

world. In the performance of every duty he was energetic, faithful and cheerful. In a word, he was a great and good man; but because he was great and good, envy and jealousy conspired to drag him down. Relentless opponents, while they attempted to despoil him of his exalted office and good name, were totally unable to charge him justly with a single moral stain; and though he suffered much, he was certainly exempted from that most merciless of all sorrows, the anguish of remorse. His name will be enrolled with the names of other good and worthy men who by their lives and example have contributed to the culture, prosperity and happiness of the human race. I think I see the good Bishop at the approach of the last mortal pang, closely embracing the crucifix, his gaze steadfastly fixed upon the world beyond the stars, with the words upon his lips, 'Into Thy hands, O Lord, I resign my spirit.' And though he died in a distant State, who can doubt that in the moment of dissolution he breathed forth a sweet and holy benediction for the diocese for which he had done so much!

"Faithful and loving hands have borne back to our beautiful city the remains of the beloved Bishop, and they shall repose in a crypt beneath the dome of the Cathedral which he erected for a people he loved so well.

S. E. ADAMS."

The *Cleveland Leader* said of Bishop Rappe in its issue of September 10, 1877: "A dispatch from St. Albans, Vermont, announces the death of Right Rev. Amadeus Rappe. Bishop Rappe was of French birth and education. * * * His fine qualities as a courteous, cultivated man made him many friends among people of all classes and religions, and many well remember the indignation of his American friends when * * * he was elbowed out of the diocese which he had so laboriously created. * * * Few Catholic prelates have shown such a broad, intelligent liberality and so many winning qualities as a public-spirited citizen. Though always a zealous and aggressive Catholic, he had a manly respect for the rights and opinions of others."

In 1887, Bishop Gilmour authorized his vicar-general, Mgr. Boff, to raise a fund by collections in the churches of the diocese for a monument, to be erected to the memory of Bishop Rappe. The response of the diocese was most generous. Since then a fine marble bust of the deceased prelate has been executed and placed in the Bishop's residence, and in October, 1888, a life size statue in bronze of Bishop Rappe, in full pontifical robes, was cast in Rome. It is now temporarily placed in the vestibule of the Cathedral.

Few men on the missions of America ever excelled Bishop Rappe in the line of his work. Untiring in zeal, patient in hardships, generous, unselfish, no labor seemed to weary or exhaust him. Good his aim, suffering and sorrow the objects of his charity, he lived for religion and his kind. Ill-versed in English, because learned late in life, defective in early education, yet by nature's gifts and his own energy of character, he ranked as an orator of more than ordinary powers. The Bishop was not a polished orator, but he was singularly expressive in his language, in which there was a vein of sympathetic poetry. This, coupled with his peculiar pronunciation and emphasis, made him a most interesting speaker. Though his diction was far from pure English, it was plain, his delivery animated, and his appearance in the pulpit full of deep earnestness. While preaching he had a habit of brushing his brow and gesticulating freely, without much regard for the rules of gestures. He never preached for effect; his aim at all times was "to preach Christ," not himself. He was also a ready speaker and on short notice would preach a sermon full of emotion and spiritual food, evincing the fact that he was a man given to reflection and mental prayer. He was perfectly at home in the pulpit. His sermons had these very desirable qualities—they were understood and remembered; they never failed to win the attention of his hearers. One of his favorite themes was Total Abstinence, of which he was a consistent and practical advocate for many years and up to the time of his death. He had a horror of saloons, or "grog-shops," as he called them, and in sermon or lecture would attack them in scathing language.

His wont was to preach thrice every Sunday—frequently four or five times—always to a different audience, and often in churches miles distant from each other.

Bishop Rappe was most courteous in manners; every act and motion indicated grace itself. Tall in stature, erect and rapid in his gait, he walked, cane in hand, with the agility of a young man of twenty, and with the air of a soldier. Approachable to all without distinction as to age, creed or social condition, he was universally respected by those who had the good fortune of his acquaintance. The prominent Protestant gentlemen of Cleveland, Toledo and elsewhere in the diocese, with whom he had business

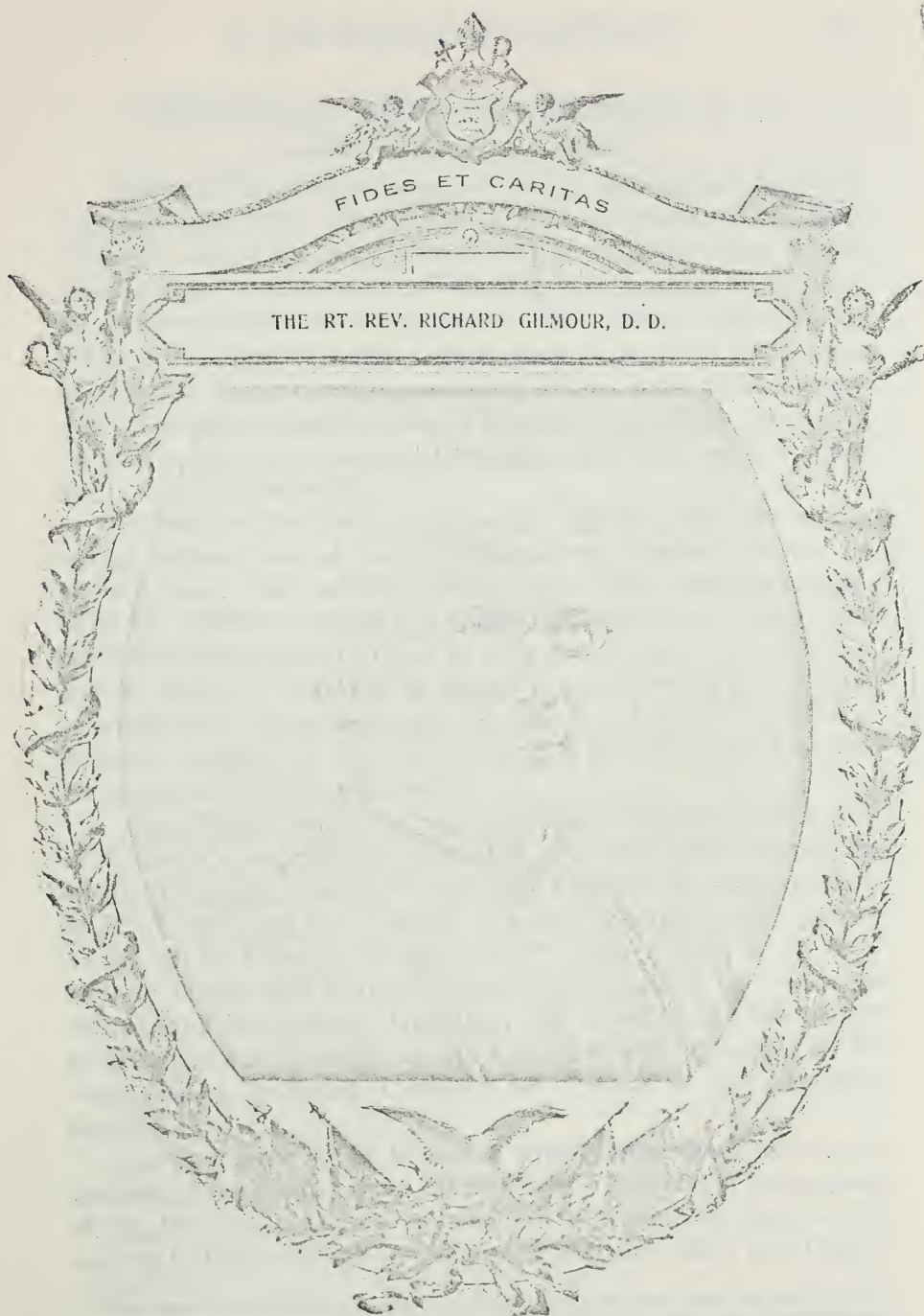
or social intercourse, had the highest esteem for him, based, as it was, on his integrity, affability and tolerance. In a word, he was acknowledged to be "every inch a gentleman."

He had a tender love for the orphans of his diocese, and frequently visited them in their respective asylums, entertaining them with anecdotes and instructing them by plain and fatherly explanations of Christian doctrine and morals. His visits to the orphanages were the delight of the inmates.

Bishop Rappe possessed remarkable business ability, and his work in this direction gave unmistakable evidence of his practical knowledge of financial affairs. He would have become a millionaire had he been a banker or merchant. He could see things clearer and more readily than some of the sharpest and keenest business men; the result of his early investments proves this. The purchases of the Ursuline Convent property, the lots on which Charity Hospital stands, and the Seminary grounds on Lake street, were all made at times when ordinary business prudence would not have ventured to invest, but they have, long since, increased in value a hundredfold.

In disposing of his savings in his last will and testament, Bishop Rappe did not forget the Diocese of Cleveland. Charity Hospital, the Orphan Asylums, the Ursuline Convents of Cleveland and Toledo, and a number of poor churches shared largely of his generosity now, as they had so often whilst he was their spiritual head.

He was great as a missionary rather than as a bishop, and excelled as a pioneer who explored and outlined, leaving to others to shape and consolidate. A lover of his native land, he gave not only his allegiance but his most ardent support to his adopted country. A true patriot, a Christian man, tolerant of dissent, conceding to others what he asked for himself—religious and civil liberty—he died at the ripe old age of seventy-six, thirty years of which he had spent as priest and bishop on the missions of Ohio. He died amid the tears of his people, and the respect of his fellow citizens, with the well-merited reputation of a life spent for God and the good of his fellowmen.



THE RT. REV. RICHARD GILMOUR, D. D.,

SECOND BISHOP OF CLEVELAND.

Richard Gilmour was born in the city of Glasgow, Scotland, September 28, 1824. His parents, John and Marian (Callender) Gilmour were of the middle class, and in religious belief Scotch Covenanters. With a view to bettering their position in life they set out for America in the spring of 1829, Pictou, Nova Scotia, being their objective point. There they lived but a short time, however, as that part of the new world did not meet their expectation. They then sought a home in Pennsylvania, which they found on a farm near the village of Cumbola, Schuylkill county, about five miles from Pottsville.

As soon as their son was of proper age they sent him to the village school, located on the hilltop, near Cumbola, where he showed more than ordinary proficiency in the branches taught. With his retentive memory and varied reading he soon outstripped his school companions, so that he longed for other fields of learning to master. But lack of means on the part of his parents prevented him from realizing this desire. A kind Providence, however, opened the way to him in a direction unexpected, as will be seen later on in this narrative.

The Gilmour family had for their nearest neighbors the family of Michael Quinn, excellent Catholics, who soon were on intimate terms with them. Young Richard was a favorite in the household of Mr. Quinn, and felt as much at home with these good people as though he belonged to the family.* Mrs. Quinn, at his own request, taught him Catholic prayers, and often at her knees he recited the Lord's prayer, Hail Mary, and Creed. And this he did as earnestly and devoutly as any Catholic child, although, as he often related, he found it difficult for a while to properly bless himself.

As time went on he formed a strong attachment for one of the sons of the family, about his own age. This young companion of his, Bernard J. Quinn, invited him to accompany him to the nearest Catholic church, located at Pottsville, which the Quinn

*The facts in connection with Bishop Gilmour's home life were given to the writer by a member of the Quinn family: those of his college and seminary days were communicated to him by the Rev. Henry L. Wright, a life-long friend of the Bishop.

family attended. Richard's first visit to the Catholic church of that town so pleased him that he gladly repeated it, not only once, but every Sunday for nearly four years, the two lads walking the entire distance, five miles, to and from Pottsville. Thus early did he show a religious turn of mind, and a desire to be in the House of God, though not a member of His household. In this connection it may not be out of place to mention this further fact of his boyhood days, as related to the writer by one who knew him intimately then, that never was he heard to utter an improper word, nor was he ever seen to do an improper act. His deportment as boy and young man was at all times and on all occasions in strictest conformity with good morals and propriety, which won for him the esteem of his youthful companions and his elders. His love for truth and abhorrence of deception, in whatever form, so notable in his later career, were strongly marked characteristics in him, at a time when these noble traits of character are often sadly wanting in thoughtless and flippant youth.

Richard was sixteen years of age when he first spoke to a Catholic priest, the Rev. James Maginn, at that time (1840) pastor of St. Patrick's Church, Pottsville. It was on the occasion of a procession in that town of the Father Mathew Total Abstinence Society, organized in 1840 by Father Maginn. The procession, widely advertised, drew many persons from the neighboring towns and villages. Among them were Richard Gilmour and his young friend, Bernard J. Quinn, who banteringly asked him to call on the priest, whom both had seen viewing the procession on the streets that day. Although Richard had heard the priest frequently preach in the church at Pottsville he never had mustered courage enough to call on him. To Master Quinn's surprise and pleasure he agreed to accompany him to Father Maginn, who received his young visitors very kindly, and at their request also administered to them the Total Abstinence pledge, to hold for five years. The good priest was in the habit of giving medals to those taking the pledge from him, but it happened that on this occasion his supply of medals was exhausted. He therefore asked Richard and his companion to call for them the following Sunday, as by that time he would have a new supply. Sunday came, and the boys called as asked, but the expected supply of medals had not arrived.

Thus several Sundays came and passed before the priest was able to redeem his promise, but with each visit Richard's first shyness diminished and finally disappeared. He took a fancy to the kind-hearted priest, which was reciprocated by the priest, and was the beginning of a friendship that lasted till the death of Father Maginn, in 1889. These meetings had also the effect of so setting young Richard's keen and enquiring mind on edge as to the teachings of the Church, that he read with great avidity, and unknown to his parents, all the Catholic books, especially those of a controversial kind, which came within his reach. Hence in a short time he was as fully equipped with arguments in defense of the Church as the best informed Catholic laymen thereabouts.

The Rev. Patrick Rafferty, an intimate friend of Mr. Michael Quinn, was pastor of St. Francis' Church, at Fairmount, at the time of this narrative (1842), a suburb of Philadelphia. He had for a number of years the very laudable practice of training in his own house a number of boys, with the ultimate object of a seminary course. To these he gave daily lessons in Latin, mathematics and English literature, for two or three years, as the needs of his students demanded, besides giving them free board and lodging. A vacancy occurring, he expressed his desire of taking another youthful aspirant for the priesthood. He was told that young Richard Gilmour had expressed himself desirous of becoming a priest, though not yet a Catholic; that he was well behaved, and had good talents. Father Rafferty at once consented to receive him. He wrote him to that effect, but the letter conveying this information failed to reach its destination as soon as was expected. Meanwhile another Protestant young man, who had applied to fill the vacancy which Richard was to fill, received the coveted place. When finally Father Rafferty's letter reached Richard he bade farewell to his parents, who were unwilling their son should take this step. Arriving at Philadelphia, he found the vacancy in Father Rafferty's hospitable home filled. But kind Father Rafferty made room for him, even though at some inconvenience. Richard, thankfully appreciating the favor extended, at once set to work on his first Latin lessons, with his host as preceptor. His fellow-student was Henry L. Wright, who became his lifelong friend, and was received into the Church, with him, on August 15, 1842.

Father Rafferty baptized them in the presence of Richard's mother, who had by this time become reconciled to her son's step, to become a Catholic and a priest.* Eighteen months were thus spent in Father Rafferty's house by these two young aspirants to the Holy Ministry. In the autumn of 1843 Bishop O'Connor, of Pittsburgh, called to see his friend, Father Rafferty. The Bishop was in search of students for his recently opened seminary, and on recommendation of Father Rafferty took Mr. Gilmour's offer to affiliate himself with the diocese of Pittsburgh. His stay at Pittsburgh was of short duration, however, as the Bishop was obliged to close his seminary at the end of June, 1846, for lack of support. Richard, nothing daunted, at once applied to the President of Mt. St. Mary's College, Emmittsburg, the following September, and was kindly received.

In that "nursery of bishops" Richard Gilmour showed much of that force of character which marked his priestly and episcopal career. The college superiors soon recognized this trait in him and appointed him prefect of the college boys, at best a thankless position, though one of responsibility. Acting in this capacity he was not long incurring the displeasure of some of his fellow students who disliked his decisive mode of enforcing rules and tolerating no injustice or deception. With such he was not "popular," but he cared not for popularity that had to be purchased at the cost of dereliction of duty imposed.

Unable to pay the tuition and board fees, he asked to be allowed to teach some classes, besides attending to his own. This he felt competent to do as he was considerably in advance of many of the students in mathematics, history and English literature. His offer was accepted and he was pleased thus to refund to the college by teaching what it gave him as a student. That he was kept busy doing double duty, as teacher and student, is selfevident. To keep up with his classes he had to "burn the midnight oil" during all of his college and seminary course of studies. But he never lagged in them. Before entering the seminary proper he passed his examination for the degree of Master of Arts, which he obtained in 1848.

While attending to the duties of prefect he was taken seriously

*A few years after the ordination of her son, Mrs. Gilmour became a Catholic. Her husband did likewise shortly before his death, about 1860.

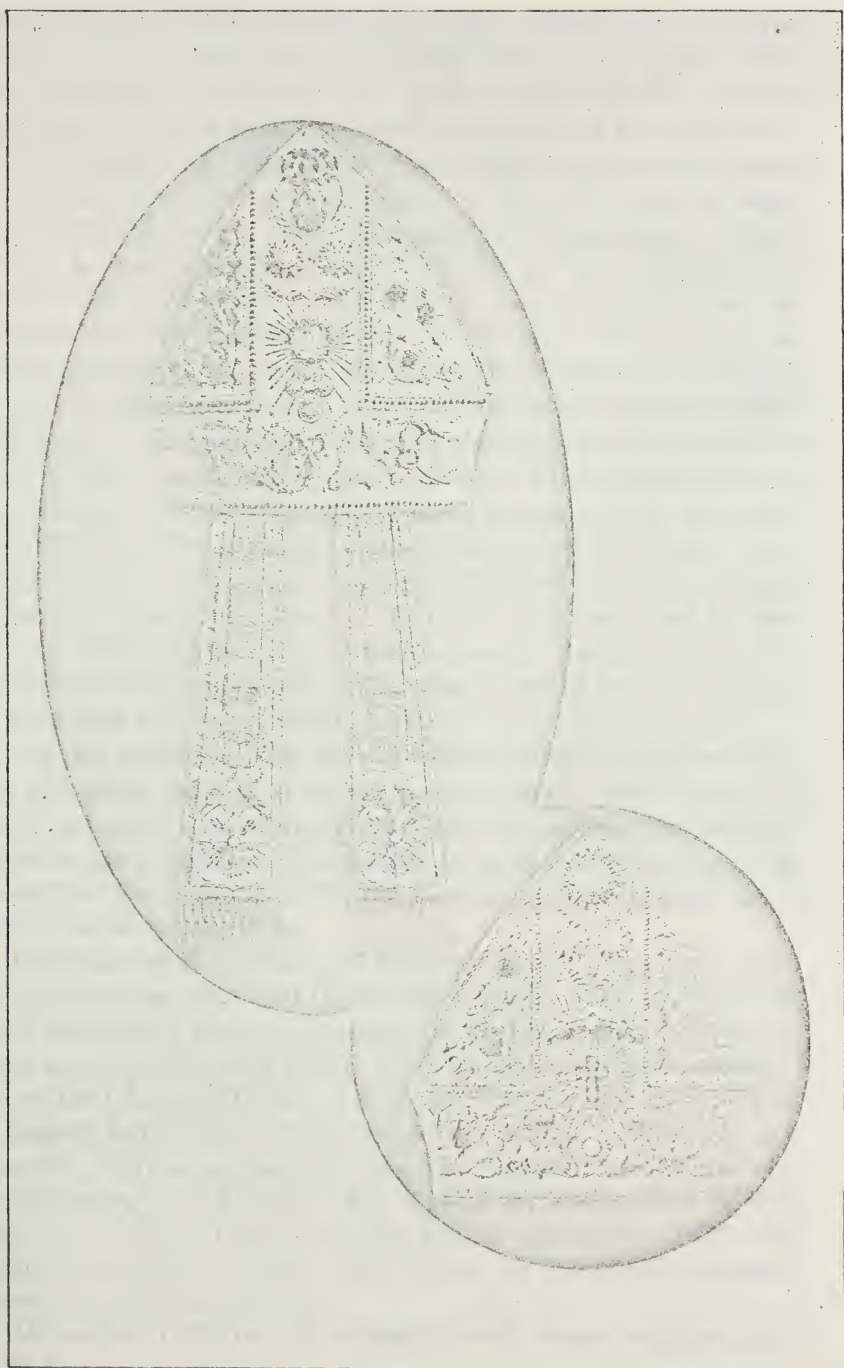
ill with pneumonia, which left him in a very precarious condition. As soon as he could be removed, for better medical care than the college could afford, he was taken to his first preceptor and kind friend, Father Rafferty, in whose house he was made welcome. Regaining by slow stages his former strength and health he occupied his leisure time taking lessons in French from a competent master, and very soon he was able to speak and write that language with considerable ease. Nor did he neglect his seminary studies, so that when he returned to Emmitsburg he found his absence from class had not left him much behind his fellow students. With indomitable zeal he resumed his studies, completing the prescribed course at the end of the scholastic year, June, 1852. During the following vacation he set out for Cincinnati, for which diocese he had been received by Archbishop Purcell a few months previous, and by whom he was ordained subdeacon and deacon. August 30, 1852, he received priesthood at the hands of the Most Rev. Archbishop Purcell, who a few days after sent the young priest to Portsmouth as resident pastor, with charge of Ironton, Gallipolis, Wilkesville, and a number of stations in Northeastern Kentucky and West Virginia. His zeal found plenty to feed upon in that vast and to a great extent undeveloped field of labor assigned him. At Ironton he found it necessary to build a church, but had no means with which to do so. He was obliged to seek outside aid and was thus enabled to put up a chapel of planks; not even planed boards could his poor people afford. His earnestness of purpose and frankness of character soon won his way for him among his people, and prospects brightened. As his work grew his energy kept apace with it. At Portsmouth he at first found strife, but fair, firm and kind in his dealings, he quickly put an end to contention, arising largely from a spirit of nationalism, to which he was ever a foe. He taught his flock to be Catholic first and then thoroughly American.

In April, 1857, he was promoted to the pastorate of St. Patrick's congregation, Cincinnati, made vacant by the consecration of the pastor, the Rev. James F. Wood, as coadjutor to the Bishop of Philadelphia. Here again his administrative qualities and priestly zeal had full sway, and well did he realize the expectations of Archbishop Purcell. During his pastorate St. Patrick's

grew and flourished as never before; a well appointed school was built, the parochial school system was brought to a high degree of perfection, and all else pertaining to the spiritual and temporal interests of his charge was done with most gratifying results. During this time he translated his well-known and now widely circulated Bible History, the original being in French, which he greatly improved and amplified. He also arranged a book of school hymns, known as "School Recreations," whose circulation reached far beyond St. Patrick's parochial school, so popular did it become. Feeling the want of suitable readers for Catholic schools, he offered to compile a series if the Catholic publishers securing his manuscript guaranteed to do their part, so as to make the readers, in point of print, paper and binding, equal to the best of readers used in the public schools, at no greater cost, however, than these. His offer was accepted by Messrs. Benziger Bros., who fully complied with their part of the contract. The result has been that the Gilmour "Catholic National Readers" at once sprang into public favor. They soon reached a very wide circulation, each edition excelling the previous one in contents, arrangement and mechanical perfection.

Father Gilmour felt the need of some respite from his incessant strain in connection with pastoral work, done unremittingly since his ordination. He desired also to devote some time to literary pursuits, so congenial to his taste. Hence, to realize this double object, he asked for and obtained a professorship in Mt. St. Mary's Seminary, Cincinnati. But his valuable services as a pastor were not long to be dispensed with, as he remained at the seminary but little more than a year—from April, 1868, to July, 1869. He was called to fill a vacancy in the important and at the same time disturbed parish of St. Joseph's, Dayton. His prudent management and business tact soon brought things to rights in this new field of labor, so that when he was called, in 1872, to wear the mitre, he left his congregation in a most prosperous condition.

On April 14, 1872, he was consecrated Bishop of Cleveland, by Archbishop Purcell, in the Cathedral of Cincinnati, his appointment to that See having been made by Pius IX, on February 28, 1872. About two weeks after his consecration he took possession of his Cathedral church at Cleveland, thus relieving the Very Rev.



THE "GORDON" MITER. (PRESENTED TO BISHOP GILMOUR IN 1888.)

Edward Hannin, who had filled the office of administrator of the diocese since the resignation of Bishop Rappe, in August, 1870. Cares, difficulties and trials were again his lot, but in a greater degree and of graver form than during the years of his priesthood. Within his sphere of office he had contentions to meet and opposition to encounter, that were of much the same character as those which saddened the life of his predecessor, Bishop Rappe. From without he was considered with disfavor by the non-Catholic friends of his predecessor. This disfavor was intensified when he published his first pastoral letter, in February, 1873. In it he fearlessly discussed and defended the political rights of Catholics, who had till then been looked upon as "hewers of wood and drawers of water," and seemingly took that position, rather than that of equals of their non-Catholic fellow citizens. In the same letter he also explained and defended the parochial school system, and made it incumbent on the parishes of his diocese to establish and maintain parochial schools when at all possible, and to make them at least equal to the public schools. In this he but continued his line of action, begun by him when a parish priest. As a promoter and defender of the Catholic parochial school system he now gained, and ever after had, a national reputation.

For his pastoral letter he was fiercely attacked by the local press and pulpit, as well as by the press at large. But in spite of assault, calumny and misrepresentation, he pursued the path of duty as he saw it and forced the public to at least acknowledge that he cared not for its opinion, if it ran counter to what he considered himself bound to do and say.

Recognizing the power and influence of the press, and desirous of giving the large and influential Catholic body of Northern Ohio a defender of Catholic thought and rights, as also to meet the almost daily assaults and insults of an antagonistic press, notably those of the *Cleveland Leader*, which the Hon. Senator B. F. Wade had bluntly, but fittingly characterized, the Bishop established, and supported at great personal sacrifice, the *Catholic Universe*, its first issue appearing July 4, 1874. The Rev. T. P. Thorpe was its first editor. Mr. Manly Tello succeeded him in September, 1877, and remained in charge till July, 1892, when he resumed his former profession as attorney-at-law.

Meanwhile the strain of incessant work, worry and care told

on his constitution. On June 24, 1874, while attending the commencement exercises at St. Mary's Academy, Notre Dame, Indiana, he fell seriously ill of nervous prostration. For two years he was unable to attend to the affairs of the diocese, and for months was at the brink of the grave. His physicians ordered him to take absolute rest, and in compliance with their direction he went to Southern France, for the benefit of his shattered health. On June 1, 1876, he returned to Cleveland, to the great joy of his people, who received him with an ovation of welcome. Though not fully restored to health, he resumed his Episcopal duties by degrees and gradually regained his former strength and vigor. In 1877 he began to systematize the business affairs of his diocese. He had all the deeds of church property indexed and plats made of every parcel of land. Blank forms and registers covering all the details of diocesan and parochial affairs were also introduced, so that within a few years the Diocese of Cleveland took front rank with the best regulated dioceses of the country for its thorough system and order.

In 1876 and 1877 he tested before the courts what he considered the unjust taxation of the parochial schools of Cleveland. Although the Supreme Court of Ohio had decided the question in the celebrated Purcell-Gerke suit, that Catholic schools were not taxable, one of the Cuyahoga county auditors (Mr. Benedict), regardless of this decision, placed the Catholic schools of Cleveland on the tax duplicate. The Bishop entered suit of restraint, the Common Pleas, Circuit and Supreme Courts, successively, deciding in his favor.

Above it was stated that Bishop Gilmour was held in disfavor by the non-Catholic citizens of Cleveland for his public utterances. This soon became thoroughly changed. Until 1881 he never had an opportunity offered him of addressing his fellow citizens as such. His first appearance in public as a citizen was on the occasion of the Garfield meeting held in the Public Square, July 4, 1881, when the citizens of Cleveland assembled to give expression to their sympathy for the assassinated president, then at the point of death. To most of that vast audience the Bishop was a stranger. After his speech, most eloquent and patriotic, Bishop Gilmour gained and ever after held the esteem and respect of Cleveland's

citizens. At the congress of churches, which held its sessions at Cleveland, in May, 1886, he was invited to speak. The subject assigned to him, "Religion in the Public Schools," was treated in a thoughtful and masterly manner, and he held the undivided attention of his immense and varied audience. The address was copied fully, or in part, by the leading journals of the country. After 1881 he was called upon repeatedly to speak in public, always receiving a most respectful hearing, even on the part of those who dissented from his views.

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In the Church he also held the position of a thoughtful and prudent prelate. In the IV and V Provincial Councils of Cincinnati, he took a prominent part in the deliberations. In fact, at the request of the bishops assembled in the latter Council (May, 1889), he wrote their Pastoral letter. He was also a conspicuous figure in the III Plenary Council of Baltimore, held in 1884. In the summer of 1885 he was delegated by the Archbishops of this country to go to Rome in the interests of the decrees of the Council, sent there for review and approval. He went there at his own expense. As he had no means to defray his expenses to Rome and return, he was obliged to borrow the money. He had been there three years previous on his official visit in connection with his administration of the Diocese of Cleveland. He was, therefore, no stranger to the Roman authorities, who now, as then, received him most kindly. The above mentioned mission, performed in connection with two other bishops who had preceded him to Rome, was most successful.

Owing to overwork, lack of proper exercise, as also to great mental strain, caused by dissensions and trouble in the diocese, as recorded in Vol. I, Chapter V, of this work, Bishop Gilmour became seriously ill in July, 1890. For eight months he was a patient in Charity Hospital, under the skillful treatment of Dr. Reuben A. Vance and the careful and attentive nursing of the Sisters in charge. He rallied sufficiently, it was thought by his physician, to undertake the long and tedious journey to Florida, there to escape the rigorous winter of the lake region, and under God's providence to recover his old time health and vigor.

But Almighty God had ordained otherwise. This was to be the Bishop's last of his many journeys in life. He arrived at St.

Augustine, Fla., on March 18th, 1891, very much weakened, and took to his bed, from which he was never again to rise. For over two weeks he suffered intense pain, but was always full of courage, and hoped he might yet rally and finally recover. During all of his illness and pain he never showed signs of impatience, but frequently gave expression to his perfect resignation to God's will. The whispered words: "Thy will be done," were constantly heard from his lips.

On Easter Sunday, March 29, he had another severe attack, which he took as an admonition that the end was near. He sent for his confessor, the Rev. Father Camillus, O. F. M., and for his secretary, the writer. Both reached him the following Friday and found him at the brink of the grave, but his mind as clear as ever. Having attended to his spiritual and temporal affairs, and having received the last rites of the Church he loved and served so well, the dying Bishop said he was now ready to meet his Judge. He repeatedly thanked God for the grace of having been called to His Church and altar, saying: "This call was worth immeasurably more to me than all I have suffered from calumny, assault and misrepresentation, while honestly trying to serve God, religion and the diocese committed to my care. I forgive all as I wish God to forgive me for any error I may have committed. I tried to do my honest best. It may not have been the best, but it was the best I could do with the lights and talents God gave me." One of his oft-repeated prayers was: "I rejoice that God has sent suffering to me here. I rejoice that this is sent for the atonement of my faults and sins. I suffer gladly in union with my Redeemer."

The final struggle came on Monday evening, April 13, 1891. The agony lasted less than 15 minutes. The Bishop's dying words were: "My God, Thy will be done!" At 7.50 p. m. his soul went to God; an honest minded man, a great bishop passed from time to eternity!

Bishop Gilmour died of a broken heart! His death-bed communication to the writer clearly explained the sudden collapse of the Bishop, who had greatly changed for the worse in less than two weeks before he died. The facts then communicated were given to the Bishop but two days before he left home for Florida, and so shocked him in his weakened condition that he never

rallied from the blow, which was aimed at his personal character—and that he could not bear.

For publishing this statement, shortly after Bishop Gilmour's death, the writer was attacked and maligned by persons who knew nothing of the inner history of this mortal assault on a defenseless man. He was also attacked in the newspapers by one who had assailed Bishop Rappe's character in like manner, but he made no reply, preferring out of charity to be misjudged, rather than publish the details of the perfidy, and expose the assailants of Bishop Gilmour. After a lapse of nearly ten years the writer sees no reason to retract the statement then made, and once again he fearlessly reiterates it. Let those who are to blame answer to a Just Judge for their criminal act.

The Bishop's remains were brought to Cleveland, and after a most imposing Requiem service, attended by a large number of the hierarchy and clergy and a vast concourse of people, they were placed to rest in a stone sarcophagus beneath the altar of his Cathedral church. Archbishop Elder was celebrant of the Mass and Bishop McQuaid delivered the panegyric; both these distinguished prelates were the deceased Bishop's bosom friends.

On May 14, 1891, a Memorial mass meeting, composed of Cleveland's citizens of every creed, and of no creed, was held in Music Hall, which was packed to suffocation. All the speakers were non-Catholics and held prominent positions in the various professions. Among the ministers was a Jewish rabbi, and all spoke in admiration and praise of him in whose honor the immense and remarkable meeting was held.

Bishop Gilmour was a man of strong individuality, firm, bold and courageous. As a preacher and public speaker he was eloquent, logical and full of earnestness. As a writer he was pointed and wielded a strong pen, even trenchant at times. His style was as simple and clear as his speech. He was an indefatigable reader, as also a judicious collector of books. Only the best in literature found shelf room in his fine library of about 3,000 volumes, which he bequeathed to the Diocesan Seminary.

Tall, commanding in appearance, with a markedly intellectual countenance, he would easily be singled out in any assembly as a man of force and strength of character. Not quick to express his

views, he seldom receded from them when expressed, and only then when he was convinced that they were untenable. Strictly honest, just and fairminded in his dealings, he resented keenly any injustice or deception. Kind and forbearing toward weakness, he was just as ready to measure swords with insult or assault, within the limits of his official position. Always dignified in his bearing, at first sight he impressed one as stern and reserved, but those who knew him as he was, knew also his kindness of heart and generous impulses. As a conversationalist he had few superiors. With a fund of anecdote and quiet humor, and a retentive memory of his reading and travels, he was most entertaining in any circle. He was frugal in his habits, methodical and painstaking in his work. A man of system, he had "a time for everything; a place for everything, and everything in its place." Few men in like position spent more hours at desk work than Bishop Gilmour. He governed his diocese as much with his pen as with his crosier. Thoroughly American in sentiment, he had, nevertheless, an impartial respect and a kindly feeling for all nationalities composing his flock.

His fatherly care and watchful solicitude for the orphans under his charge as also his tender love towards children in general, formed a distinctive trait in his character. He was happy with them and they too were happy when he was among them. He introduced the Orphans' New Year call, when hundreds of orphans from the various asylums in Cleveland paid him their annual visit at his residence, and were in turn loaded with candies, etc. It was always a mutual feast for host and guests.

He took special interest in the Diocesan Seminary, and when in health he never failed to attend and take part in the examination of the students and of the junior clergy. He also regularly attended the annual commencement exercises in the various academies, and addressed words of kindly encouragement to teachers and pupils, and of fatherly advice to the graduates.

Bishop Gilmour was a man whose slender purse was always open to calls of charity. Of this feature in his character, Bishop McQuaid, in his feeling and eloquent funeral sermon, at the obsequies of his bosom friend, Bishop Gilmour, spoke as follows:

"I felt a little curious to know what ample provision he had

made for somebody; to know how he had invested his money, and what disposition he had made of it in his last will and testament. If the diocese does not pay the simple expenses of his burial, there will not be found enough in his treasury to pay them. * * He died after thirty-nine years of hard work in prominent positions, I might say, penniless. He distributed a few trinkets to bosom friends, always true and loyal, as touching reminders of affectionate gratitude. No one need trouble himself about his will; there is no wealth to be disposed of. What a beautiful record is this to leave behind him! The Diocese of Cleveland, liberal with its Bishop, not stinting to his absolute wants; yet what became of the money and his opportunities? They went for religion and sweet charity; the cause of education, of suitable reading for the people, and the maintenance of a Catholic press worthy of the name, and so scarce. They were not used to further his personal ends. This is a record of which any bishop may be proud. Resembling St. Paul in native energy and steadfast purpose, he was not unlike him in disinterestedness, self-reliance and personal independence. St. Paul preferred to earn his bread by the work of his hands, that he might be able to preach the Gospel without fear of the judgments of men, dreading only those of God. Blessed has this diocese been for having had over it for so many years a truly apostolic Bishop like Bishop Gilmour, and blessed have his priests been in having had before their eyes the example of a chief who looked to God in all things, having remained faithful to the end."

The following anecdote, taken from the *Catholic Universe*, is in line with the above:

"One day as Bishop Gilmour sat in the *Universe* office a poor woman entered and asked him for an alms. He searched his trousers pockets—in vain. With a smile, he put his hand in his vest pocket, pulled out a folded two-dollar bill from it—all he had—and handed it to her. He died without possessing a cent—except the arrears of his current year's salary; without owning a foot of land—except his mother's grave!"

He was a man of deep, unostentatious piety, with a tender devotion for the "Queen of the clergy." His faith was simple and generous. To the personal knowledge of the writer, who was in close relations with him for fourteen years, the Bishop was in the

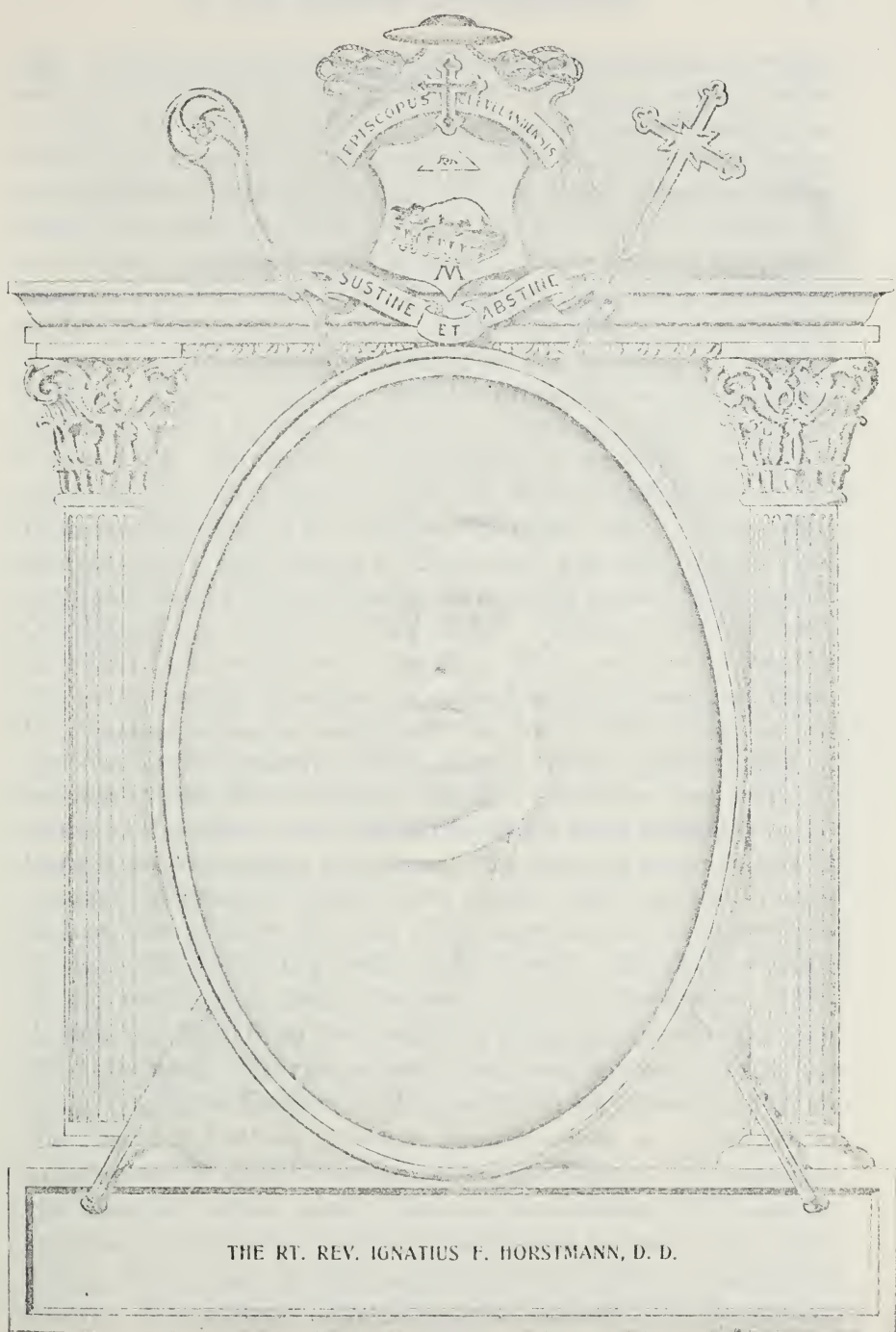
habit of spending hours in his private chapel, before the Blessed Sacrament; and his beads were his constant *vade mecum*. He was a man of prayer in the privacy of his chapel or chamber, as he was a man of speech and action in public. He was always earnest, never frivolous; true to his friends and forgiving to his enemies.

THE RIGHT REV. IGNATIUS F. HORSTMANN, D. D.

THIRD AND PRESENT BISHOP OF CLEVELAND.

Ignatius F. Horstmann, the third of ten children born to Frederick and Catharine (Weber) Horstmann, is a native of Philadelphia, Pennsylvania. At the time of his birth, December 16, 1840, his parents resided in that part of Philadelphia then known as the District of Southwark. His parents were natives of Cloppenburg, a thoroughly Catholic town in the Grand-Duchy of Oldenburg, Germany, and came to this country in early life. They were married at Philadelphia in 1836. Mr. Frederick Horstmann was a prominent, prosperous and wealthy business man in the city of his adoption. He was also no less prominent as a Catholic layman. For many years he was a member of the Holy Trinity parish. During the long period of the "Trustee troubles" in that parish, which caused Bishops Kenrick and Neumann great anxiety, Mr. Horstmann stood loyally by them, and was most helpful in removing the scandal. At all times during his long and useful career he contributed generously towards the support of churches and charities in the Diocese of Philadelphia. He died on June 29, 1872, at the age of sixty-two years.

The subject of this sketch began his education in the parish school of Holy Trinity, when less than six years old. After a short time his parents sent him to the private academy conducted by Madame Charrier, and her daughter, Mlle. Clementine. The academy was situated on German street, east of Third street, Philadelphia. From that institution he passed through the Secondary school, and then was promoted to the Mt. Vernon Grammar school. After he finished the regular course there with distinction, he was admitted to the Central High school, from which he was graduated in 1857, with an exceptionally high aver-



THE RT. REV. IGNATIUS F. HORSTMANN, D. D.

age. He then entered St. Joseph's College, Philadelphia, which was conducted by the Jesuit Fathers. Having a strong desire to study for the priesthood, to which he felt himself called, he entered the Preparatory Seminary, at Glen Riddle, in 1859, being among its first students. So pleased was Bishop Wood with him that he chose him, in 1860, as one of the first band of students he sent to the American College in Rome. There he soon took foremost rank in the classes of the Propaganda, and won a number of medals in Theological contests. After completing the prescribed course of studies at the Propaganda, he was ordained by Cardinal Patrizzi, on June 10, 1865. After his ordination he continued his studies at Rome for the Doctorate in Theology, which degree he won in 1866. Returning to Philadelphia in the latter part of the same year he was given the Chair of Mental Philosophy in the Diocesan Seminary of St. Charles Borromeo, which at that time, and until 1871, was located at Eighteenth and Race streets. He continued to fill a like position in the new and present Seminary, at Overbrook, now a part of Philadelphia. Whilst in the Seminary he edited an introduction to the Holy Bible, and also an English edition of Catholic Doctrine, as defined by the Council of Trent. He remained at the Seminary until the close of 1877, when he was appointed to the pastorate of St. Mary's Church, Philadelphia, as successor to the Rev. Michael F. Martin. With tact and ability he managed the parish, and drew to the church large audiences by his learned and interesting discourses. So well and carefully did he conduct the financial affairs of the parish, which he found deeply in debt, that when he left it in 1885, there was the handsome sum of nearly \$20,000 to the credit of the church. The chancellorship of the archdiocese having become vacant in September, 1885, Archbishop Ryan filled the vacancy by the appointment of the Rev. Dr. Horstmann. His extensive learning now became of special use to the intelligent Catholic reading-public in his valuable labors on the *American Catholic Quarterly Review*, which he conducted as assistant editor until December, 1891, in addition to attending to the Chancery office work. He was also during this time the spiritual director of the Catholic Club, of the convent of the Notre Dame Sisters, and of the convent of the Ladies of the Sacred Heart. The spiritual directorship also included the direction of

three organizations which met at the academy of the Notre Dame Sisters, and were composed largely of former pupils of that academy, viz., the Children of Mary, the Tabernacle Society, and the Christian Mothers. The last mentioned society was the first established in the United States, and Dr. Horstmann was their first spiritual director.

The twenty-fifth anniversary of Dr. Horstmann's ordination to the priesthood was celebrated with becoming solemnity in the Cathedral of Philadelphia, Archbishop Ryan preaching the Jubilee sermon. Many of his friends among the laity gave him a reception at the Catholic Club, and presented him with a purse of \$4,200, which sum he at once turned over to the St. Vincent's Home.

Many rumors were current regarding the succession to the See of Cleveland, which was left vacant since April, 1891, by the death of Bishop Gilmour. These were put to rest on December 11, 1891, by a telegram sent on that day to Dr. Horstmann from Cincinnati by Archbishop Elder. Following is a copy of the telegram:

"To the Right Rev. Ignatius F. Horstmann, St. Peter's Cathedral, Logan Square, Philadelphia:

"I joyfully salute you Bishop-elect of Cleveland. Cardinal Simeoni's letter to you, mailed here this afternoon.

WILLIAM HENRY ELDER."

The news of Dr. Horstmann's appointment, made by Leo XIII, on November 29, 1891, soon spread from the Cathedral. Letters of congratulation began to pour in from his friends among the clergy and laity, near and far, and many telegrams were also received. In answer to the many telegrams he received from priests and laymen in the Diocese of Cleveland, the Bishop-elect sent the following expressive message to the Editor of the *Catholic Universe*:

"Philadelphia, Pa., December 14.—Having just received official notice of my appointment to the Diocese of Cleveland, allow me, in answer to the many telegrams of congratulation from clergy and laity of Cleveland, through your columns to thank all sincerely, and to ask humbly their prayers in my behalf, that this choice of the Vicar of Jesus Christ may be for the greater glory of

God, the salvation of souls and the true welfare and prosperity of the great Diocese of Cleveland.

IGNATIUS F. HORSTMANN,
Bishop-elect of Cleveland."

Archbishop Ryan was informed of his Chancellor's promotion on his arrival home from St. Louis, the following day, and cordially saluted him as Bishop-elect. Although sincerely congratulating him on his elevation to the hierarchy, he expressed his deep regret at losing the invaluable assistance of his able and loyal Chancellor. Dr. Horstmann received Cardinal Simeoni's letter, above mentioned, on December 14, 1891. His consecration, however, was deferred until February 25, 1892. The imposing and solemn ceremony took place in the Philadelphia Cathedral. Archbishop Elder, of Cincinnati, was the consecrator, assisted by the Rt. Rev. Bishops O'Hara, of Scranton, and Chatard, of Vincennes. Archbishop Ryan, of Philadelphia, preached the consecration sermon, which was a masterly effort, worthy of the noted orator. The magnificent and spacious Cathedral was filled to overflowing with an attentive audience. Fifteen bishops and over two hundred priests assisted at the impressive ceremony. About sixty priests of the Cleveland diocese were also present to witness the consecration of their new chief pastor. Among the most interesting spectators in that vast audience was the venerable mother of the Bishop-elect, who immediately after the consecration services were finished went down to her pew and gave her his first Episcopal blessing. It was a touching scene.

Bishop Horstmann arrived in Cleveland on Tuesday evening, March 8, accompanied by about twenty-five priests from Philadelphia, and a large delegation of his own priests, who had gone to Alliance during the afternoon of that day to meet him. The splendid ovation that was given to the new bishop was a revelation to Catholics and Protestants. Although the weather was unpropitious for parading, or for any outdoor demonstration, yet the streets, from the Euclid Avenue station to the Cathedral, were crowded with a vast concourse of people, welcoming to the echo the successor of the sainted Rappe and the valiant Gilmour.

In the presence of nearly one hundred and fifty priests, and an immense audience, the installation ceremony of the Rt. Rev. Dr.

Horstmann, as the third Bishop of Cleveland, took place in the Cathedral on the following morning. He pontificated and Bishop Foley, of Detroit, preached the installation sermon. At the conclusion of the ceremony Bishop Horstmann addressed the clergy and laity present in very feeling words. The full text of his eloquent and paternal address will be found in the first volume of this work, on pages 165 to 168. It won the hearts of all his hearers.

Immediately after his installation Bishop Horstmann took in hand the work that awaited him. He found a well-regulated diocese, a willing clergy, and a well-disposed, generous laity. By degrees he familiarized himself with the condition of the diocese and in a very short time realized that his two predecessors built on deep, broad lines a diocese that was an honor to religion and to the Church. For many months during that and the following two years he was kept busy administering confirmation throughout the diocese, thus at the same time coming in actual touch with all parts of his widespread jurisdiction. Within less than three years he administered the Sacrament of Confirmation to over 30,000 of his flock. During all of the years since his consecration—well-nigh ten—he has been incessantly and busily engaged in the discharge of his various duties, which tax to the utmost his strength and energy. As this is not the place to particularize in this respect, the reader is referred to chapters VI and VII, as also to the historical sketches of parishes and institutions, in the first volume of this work.

The Rt. Rev. Bishop is a lover and an indefatigable collector of books. His library, comprising over 5,000 volumes, contains a very choice collection of the best in literature. It includes the Greek, Latin, English, German, French and Italian classics. His special aim is to gather the Latinists of the Restoration, of which he has already a large collection. Besides these he has also a costly and very select array of paintings, statuary and engravings, representing the best in art. His object in gathering these art treasures is, to give pastors a choice of subjects for the artistic decoration of churches, and many have already availed themselves of this privilege. A few years ago he assigned his entire library to the Diocese of Cleveland, to be known as "The Bishop's Library."

Bishop Horstmann has also given large sums from his patrimony for the benefit of the charitable institutions of his diocese. To these donations his venerable mother also added generous sums. She likewise aided him in founding a free bed in each of the following hospitals in Cleveland: Charity Hospital, St. Alexis' Hospital and St. John's Hospital. In her annual visits to her distinguished son, between whom and herself there was a most tender affection, she always remembered generously the orphanages and other charitable institutions of the diocese. She also joined her son in founding a scholarship for the education of a student in the American College at Rome; it cost \$6000. Mourned by all who knew her, she died most edifyingly at Philadelphia, on March 2, 1896, at the advanced age of eighty-five years. Her impressive obsequies were attended by her Rt. Rev. son, by many priests of the dioceses of Philadelphia and Cleveland, as also by a very large number of the laity. Archbishop Ryan preached a touching eulogy on the sad occasion.

Bishop Horstmann is a fluent speaker. His sermons and addresses are devoid of oratorical flights, or display; they are earnest, practical and instructive, and show a wide range of reading. He has also a facile pen, as is evidenced in his Pastoral letters. They are not of an aggressive tone, but rather didactic, and full of apt and telling Scriptural quotations. He has an excellent command of language, especially of the English, and is able to converse also in German, French and Italian. Nowhere is he so much at ease as in the company of his priests, who are made to feel by his kindly, affable manner that he is rather their "elder brother" than their bishop and superior. He does not impress so much by his dignity of office as by his frankness and simplicity of manner. In a word, he is democratic in dress, speech and action, and this has made his presence and company sought. He is lithe, tall of stature—over six feet—and of commanding appearance. He has a sharp eye and a frank, open countenance that brooks no deception. He governs his diocese with a gentle hand. May he long be spared to those over whom Providence has placed him.

MR. NICHOLAS C. ALTEN.

Mr. Nicholas C. Alten is a leading and successful hardware merchant, of Lorain, Ohio, and a prominent member of St. Mary's congregation of that city. His excellent traits, combined with his business ability and public spiritedness, render him a successful, well respected, and influential citizen. This high estimate of him is entertained not alone by his Catholic neighbors but also by the entire community in his adopted city.

He was born on a farm in Avon township, Lorain county, Ohio, March 8, 1858. He received a very good high school education, and continued on the farm until his twenty-third year. His father, Clement Alten, died there December, 1897, and his mother, whose maiden name was Miss Margaret Puetz, sister of the Rev. Father Puetz, of Tiffin, Ohio, passed away January, 1900. Both sides of the family are represented in the clerical and community life of the diocese.

In 1881 he removed to Lorain and engaged in the very difficult work of settling the accounts of a hardware house there. In less than six months he became the owner of the business, and he has since continued to systematically and profitably conduct it. During the past twenty years he has given the evidence of his business ability and enterprise, and the success that has attended his efforts is an indication of his methods, and of the appreciation of them by the public.

Outside of conducting his general hardware, plumbing, and ship chandlery business, he has other interests to which he gives attention. He was one of the promoters of, and is yet a director in, the Lorain Savings and Banking Company. He was also one of the founders of the First National Bank, of Lorain. He helped in the organization of, and yet retains his interest in, the Automatic Shovel Company, which is one of the local industries, giving employment to more than two hundred men. The American Ship Building Company's plant is another, the location of which at Lorain he, as a director of the Chamber of Commerce, helped to secure. This important enterprise gives employment to eight hundred men, and its weekly pay-roll is \$15,000. These important facts are part of the enviable record of the subject of this sketch.



Walter, Florence, Lucile and Corinne, Alice,
Gertrude, Thelma,
MR. AND MRS. NICHOLAS G. ALLEN AND FAMILY.

Mr. Nicholas C. Alten was married February 12, 1884, to Miss Mary E., the daughter of Mr. and Mrs. Joseph Libs, of Adrian, Michigan. She was reared and educated in that city and enjoyed, both at home and in school, the sort of training which fitted her to become a model Catholic wife and mother. Her home life is, therefore, her pleasure and her pride, and the doves that nestle around the family hearth are the seven sprightly children who are her joy. Their names are: Alice, Florence, Walter, Lucile and Corrine born the same day, Thelma, and Geralda. They are all bright and promising, and with the exception of the last born, the baby, are attending St. Mary's Parochial School.

For over twelve years Mr. Alten served as one of the councilmen of St. Mary's Church, and during the erection, in 1895, of the present splendid edifice, he was a member of the building committee. He has been foremost among the generous and regular contributors in support of religion and education, and his liberality yet continues with him as a habit. His good example is becoming quite contagious under the administration of the present pastor, much to the satisfaction of all the good members of the congregation.

In justice to the subject of this sketch it ought to be mentioned that he performs his good works unseen of men—that is, without ostentation or flourish. A sense of duty enlivened by zeal for religion is the power that moves him. Hence he neither looks for, nor desires, recognition or thanks for doing that which he knows to be his duty. In keeping with his native modesty are the facts that he avoids politics, membership in societies, and office-seeking or office-holding. The one exception to his desire to live a private life was his election to the office of township trustee over his strong protest. He, however, discharged the duties of the office for the term of his election, but he gave notice that he would again serve in no public capacity.

Mr. Nicholas C. Alten is fully aware of the noted absence of generous and exalted aims in life. His experience has taught him the great need society has of kindly traditions and shining personal examples. Every community is more or less adversely affected by the absence of these, and it may be that he has adopted his present methods and formed his character by contemplating the requirements of an improved future even among Catholics everywhere.

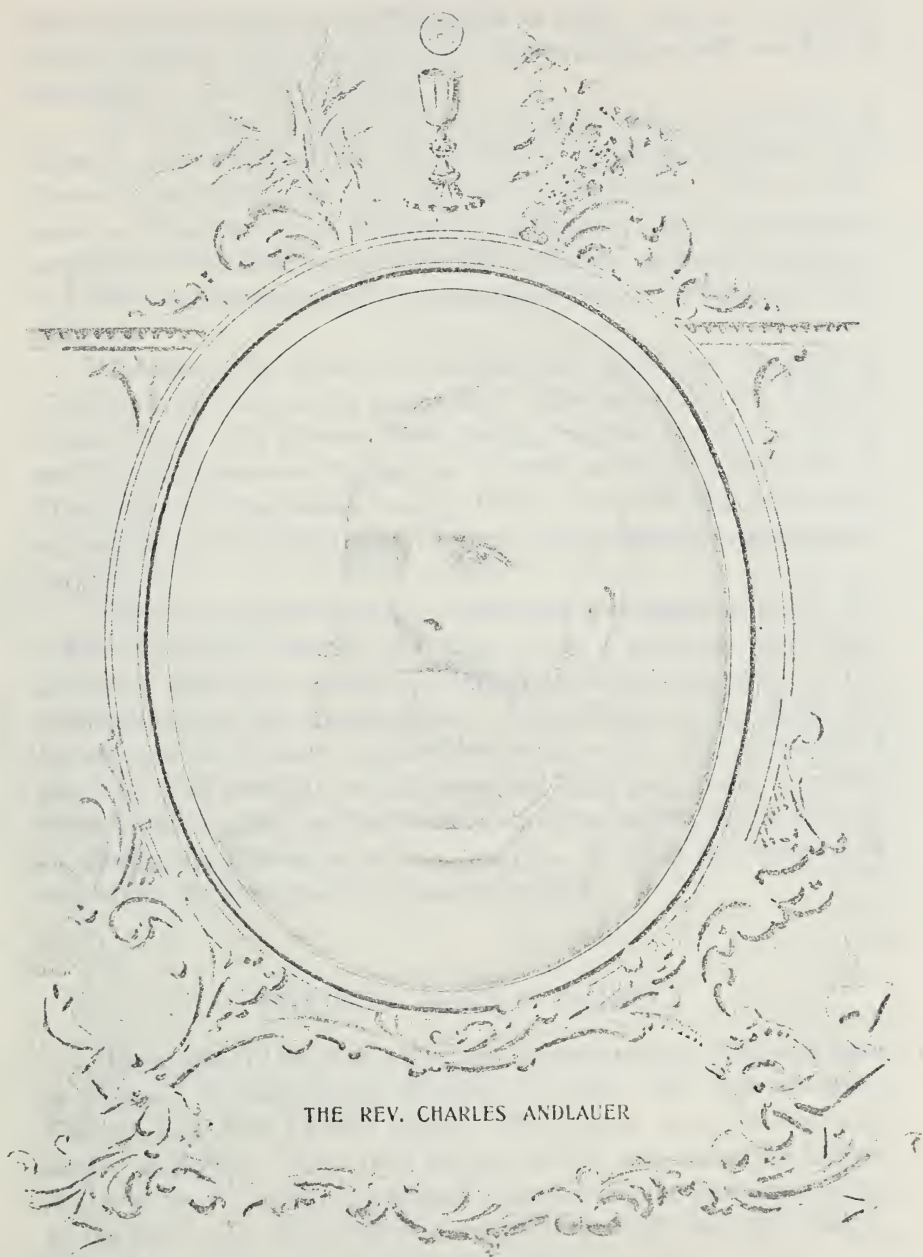
THE REV. ALBERT ANDLAUER.

The Rev. Albert Andlauer has, even if he does not glory in it, the distinction of being the pastor of the oldest parish in northern Ohio. The Church of St. Philip Neri, at Dungannon, in Columbiana county, is the mother church of the Diocese of Cleveland, and the memories that cluster around it are a sort of holy haze through which he may be seen as he patiently but persistently and zealously pursues the even tenor of his way of duty.

Having been a member of the Capuchin Order during the first eleven years of his priestly life, the negation of self thus implied would seem a fitting preparation for him to stand on the altar of old St. Philip's and take up and continue the good work at Dungannon and at the mission at Lisbon, which was so faithfully performed by his reverend predecessors. In obedience he assumed the charge; in humility he performs his part; and he would prevent, through modesty, the coupling of his name with these landmarks of Catholicity were it not for the necessity and fitness of his being mentioned.

He was born to Charles and Kunegunda (Zabler) Andlauer, at Kappel am Rhein, Baden, October 31, 1856. From childhood the ecclesiastical state was his choice of calling. In keeping with his desire, he was sent to the gymnasium at Ettenheim and to that at Freiburg, Baden, to finish his classics. The Franco-Prussian war of 1870 closed these institutions, thus interrupting his plans, and the Kulturkampf forced him, like thousands of others, to leave his native land. During five years thereafter he engaged in commercial pursuits in the city of Metz, after which he spent four more years similarly employed in Switzerland.

His desire to devote his life to religion was always present with him, a fact which inclined him to keep up his studies whenever opportunity offered. When, therefore, he emigrated to the United States, in 1879, and entered the Capuchin College at Pittsburgh, Pennsylvania, he was well advanced in his classics. Completing the required course in the Pittsburgh institution, he was promoted to the Seminary of the Capuchin Order, at Cumberland, Maryland, where he made his divinity studies, and was ordained priest by Cardinal Gibbons, December 23, 1884. During one year



THE REV. CHARLES ANDLAUER

after ordination he devoted himself to study, aiming to perfect himself for the better performance of the duties which are his to discharge in the holy ministry.

As a member of the Order he spent six years in the State of Illinois, principally in the city of Peoria, where he faithfully performed pastoral duties, gave missions and retreats, and was also spiritual director of two religious communities. He was similarly engaged in the Diocese of Concordia, Kansas, during the following three years, after which he spent one year in Wheeling, West Virginia.

December 28, 1895, he was received into the Diocese of Cleveland, and was made pastor of St. Michael's Church, Kelley's Island, Ohio. He labored there during two and one-half years, or until his appointment, September 1, 1898, to his present parish at Dungannon, Columbiana county, Ohio. He built the new tower and spire on the Dungannon Church, and otherwise improved the property.

Father Andlauer is a philosopher and theologian of note. He speaks German, French, and English, is a pleasing and fluent preacher, and is as zealous for religion as he is capable in the management of his congregation. He delights to be about the business of his Father, but dislikes to have his activity heralded abroad. His humility would have his light put under a bushel were it not that it is written that it should so shine before men as to glorify his Father, who is in heaven. It is in this sense, not any other, that this mention is made of him.

THE REV. JOHN P. BARRY.

The pastor of St. Ann's Church, Youngstown, Ohio, was born in Boston, Massachusetts, October 7, 1861. His parents were Thomas and Ann (Ryan) Barry. They came from Ireland and settled in Boston, where they became widely and favorably known in the business, social, and Catholic circles of that far-famed "City by the Sea." Mr. Barry died there January, 1892, and Mrs. Barry, November, 1894.

Young Barry received his early education in the public schools of his native city. Completing the course he was graduated

from the justly famed Boston High School. At the Jesuit College in Boston, then under the personal supervision of that great student and scholar, the Rev. Robert Fulton, S. J., he began his classical studies. He remained in that institution two years, when he went to Nicolet College, at Nicolet, Province of Quebec, Canada, where he graduated in June, 1881.

Having since early life evinced a vocation for the sacred ministry, he began his theological studies under the direction of the Sulpician Fathers, in the Grand Seminary, at Montreal, Canada, an institution known throughout the continent as the nursery and the school of hundreds of priests who have done nobly and well the work of God in the United States and Canada. After three years devoted to the study of theology, he was adopted as an ecclesiastical student for the Diocese of Cleveland by the late Bishop Gilmour, and was sent by him to complete his divinity course in the Diocesan Seminary, where he was ordained to the priesthood July 9, 1885, by the late Bishop de Goesbriand, of Burlington, Vermont, who officiated on that occasion, in the absence of Bishop Gilmour.

Father Barry's first assignment to duty was as curate at St. Columba's Church, Youngstown, Ohio. He remained there until December 23, 1887, when he was appointed pastor of St. Ann's Church, Youngstown, which position he has satisfactorily filled ever since—thus enjoying the unique distinction of having spent the entire sixteen years of his ministry in the same city and practically among the same people. As curate at St. Columba's, Father Barry endeared himself to the Youngstown people; but it is as pastor of St. Ann's that his marked personal qualities and talents have become fully known and appreciated. Of the work accomplished by him, often under the most discouraging financial conditions, the mere subjoined statement of facts will be sufficient to indicate the character of the man.

Entering upon his duties as pastor of St. Ann's he found a debt of \$2,000. Having paid this, he built a school and parochial residence at a cost of \$7,000. The Catholics of Girard then formed part of his care, and with an eye to their future needs he bought property for church purposes which cost \$1,800. On this property he built, at a cost of \$12,000, the present beautiful Church of



THE REV. JOHN P. BARRY

St. Rose. Wisely judging that St. Ann's first Church was too far removed from the populous center of his parish, and too small, he purchased the new site, at Youngstown, at a cost of \$5,500, and there erected his present beautiful new church, 132 feet in length by 60 feet in width, with a large, airy and lightsome basement under the entire building. He finished and occupied the basement in 1896. This structure, in its present state of completion, cost \$25,000. To this outlay he added \$8,000, the cost of the new school building and the new parochial residence.

While these facts show the tangible ends attained, there is other work no less difficult of accomplishment and certainly more far-reaching in its effects. In no department of his work does the priest take greater pride than in that which directly concerns the little ones of his flock; and it is in his school, among the children, that the Rev. Father Barry gives strong evidence of his character both as priest and guide. No day passes, if at all possible, that does not find him there, not paying a merely passing visit, but rather showing a deep practical interest in each individual child. In the test of examination his children give evidence of the thorough training received at his hands, and this training extends not alone to religious but also to secular science. As far as possible he keeps his school abreast of the best in every useful and modern improvement. He associates with the children, aids and encourages them in their labors, and cheers them in their sports and games. Although intimate with them, he always commands and receives their respect and affection. Into the minds of the children he early instills those qualities of uprightness and candor, so marked in himself; for in these children he sees the hope of the future Church and State. His interest follows them long after their school days are over; for he is always able to even go into details concerning the lives of the young men and women who some years before were boys and girls in his school. This implies in part that, under his pastorate, his parish has become thoroughly organized and complete. He actually knows every nook and corner in it.

Father Barry's devotion and attention to the sick and the aged, and his charity for God's poor and the afflicted are proverbial in Youngstown. His particular and earnest devotion to the Sacred Heart of Jesus, to the Mother of God, and to the helpful Saint of

Padua, has, like some holy contagion, affected his people to no small degree. "From their fruits, ye shall know them," so spake the Master many years ago. Equally true are His words today, and upon this divine declaration the pastor of St. Ann's might well be content to stand. But when to these fruits of his priestly labors are added the influence of a personality and character clear as crystal and devoid of all sham and pretense; an ability not ordinarily to be met with; musical talent of exceptionally high order; strikingly neat in his personal appearance, and exacting in his demands for neatness and order about God's house, as well as in all other affairs subject to his care and direction; straightforward and outspoken almost to a degree of seeming bluntness; and having a heart confiding as a child's and tender as a mother's, one can easily understand the esteem, love, and popularity which Father Barry enjoys among all classes and creeds in Youngstown.

If an appreciation for the beauty of God's house, and for the solemnity of God's service is no uncertain mark of the earnest and true priest, then most fittingly might the Rev. John P. Barry be quoted as saying with the Psalmist: "The zeal of Thy House hath eaten me up."

THE REV. SERAPHIN BAUER, D. D.

A short account of his many labors and of the chief distinctions received by him during the nearly forty-three years of his priestly career thus far (1858-1900) is made the principal part of this sketch as well to serve the purposes of history as to aid in forming an intelligent estimate of the character and great ability of the Rev. Dr. Bauer, rector of St. Joseph's Church, Fremont, Ohio. Ordained and held ever afterward in loving companionship by the first Bishop of Cleveland, the saintly Amadeus Rappe; highly prized and signally favored by the succeeding Bishop, the distinguished Richard Gilmore; greatly appreciated, esteemed, and honored by the present Bishop, the Rt. Rev. Ignatius F. Horstmann, and by His Holiness, Leo XIII, it is impossible not to adjudge Dr. Bauer a man of parts and a worthy priest of the Catholic Church.

Descended of an ancestry uniting good old German stock



THE REV. SERAPHIN BAUER, D. D.

with Spanish blood, the seeming paradox of his Teutonic steadfastness and philosophy combined with the brilliancy, activity, and fervor of the Celt is thus most happily and completely accounted for. Hence his manly and convincing outspokenness in defense of truth and right on all occasions, and also the magic charm of his matchless and logical method of defending; hence his devotion to duty and his loyalty in friendships as well as his dignified indifference to misled or poorly-equipped enemies; hence his living forth in broadest daylight the great fact that the priest dwells also in the man, the citizen, the patriot, four-square to every beholder, and to be circumscribed by no mere small-minded, angular limitations. In Dr. Bauer is fully realized that other fact that the leader, not those to be led, leads; that the teacher is not to be taught. The plain name, Father Bauer, stands for all it means spiritually in every home in Fremont, and to its priestly significance is added by even the simplest citizen the temporal notion also of neighbor, friend, benefactor. The late President Hayes, for many years Dr. Bauer's neighbor and admirer, thus recognized it; so have the local and State officials, and so also did President McKinley, who was his long-time friend. There is no mistaking or wonderment touching the garb, personality, or calling of Dr. Bauer. All know both him and his mission. All know his principles, and where and when to find the flag under which he does battle.

He has never withheld the light he might shed on political issues. Patriotism being a matter of conscience, one's political stand should also be of conscience. Since no true man fears to say and do the right, so no good citizen shirks his political duties. Dr. Bauer is not a partisan, for he holds that parties are not to propound questions, but to openly answer them. Parties ought not to make questions, but questions should make parties. In this light he has participated in politics, sometimes on this side, sometimes on that, according to the issues or the merits of the candidates. Over and above all party issues he is and has always been for the Union and the Government, and for the brave men who risked all in defense of both. Accordingly he is the ideal, so to speak, of the local Grand Army of the Republic. He has delivered numerous memorial addresses for them, notably two in his own church, one in 1892 and the other in 1900. Thither flocked the

rank and file to join with this priest and the Catholic Church in honoring patriotism, and to be honored in turn by them. The following paragraph is taken from one of his Memorial Day discourses to the veteran soldiers in his own church:

"St. Paul found in Athens an altar dedicated and inscribed: 'To the Unknown God.' In our National cemeteries we meet long lines and immense circles with the inscription: 'To the Unknown Dead.' Here unknown soldiers, in unnumbered companionship, sleep the sleep of that peace that fell upon their eyes, when the Angel of Death closed them in the tempest of destruction. 'Who were they?' is the question uppermost in the mind of the visiting pilgrim as he stands there mute and with awe in the presence of the sacred dust. No headstone mentions a name, no epitaph gives even a meager record! As silent as is that dust below, so silent is the world above. No mother or sister kneels beside the grave to whisper down the name of son or brother! The unknown dead soldier died a most complete death—the death of the body and of individual memory! His country mourns him, but it does not know him. The universal natural desire to be remembered is born of the instinct of immortality. Man may despise the life of the body; none wants his name blotted out from memory. The rich suicide provides a monument to himself; and thousands have sought destruction for the purpose of becoming celebrated. With unutterable grief and emotion let us pray the Judge of the world to let us once look into the book where the names and the deeds of the unknown dead soldiers are inscribed in shining and indelible characters."

The Rev. Seraphin Bauer, D. D., was born October 17, 1835, in the city of Sainte-Marie-aux-Mines, France, where his father, having left the army in Germany, resided for twenty-three years. When eleven years old he was orphaned by the death of his mother. His father then returned with him, his only child, to his old home in Griessheim, county of Staufen, Grand Duchy of Baden, Germany. There young Bauer continued his studies, a remarkable feature of which was his mastery of the German language in a marvelously short time. The pastor at Griessheim took the greatest interest in the studious boy and soon gave him free access to his library. A sign of this child-scholar's progress in learning and of his vigorous mentality was his reading with keenest zest, in his fourteenth year, the historico-political papers of the celebrated Görres.

Having received a solid education, and after mature reflection,



THE REV. SERAPHIN BAUER, D. D.

(Delivering a Memorial Day discourse before the local G. A. R. in his church, at Fremont.)

in which he was aided by the advice of his confessor, the renowned Father Philippi, who became later a member of the German Reichstag, Seraphin Bauer resolved to enter the priesthood and devote his life to the Church. He found an obstacle in the Kulturkampf which then raged in the ecclesiastical province (Freiburg) of the Upper Rhine. The Archbishop of Freiburg, Hermann von Vicari, regretted very much that he could not receive him under existing conditions, as the government of Baden had threatened to close his seminary and disperse the students. He, therefore, advised the young man to seek in free America that which was denied him in his father's country. Fortunately our young hero had a friend, a former neighbor, in St. Mary's Seminary, Cleveland, Ohio, in the person of the late Rev. Jos. Lais, of Masillon. Through this dear and close friend he was received by Amadeus Rappe, the great Missionary Bishop and Patriarch of the Diocese of Cleveland.

July 1, 1854, the emigrant youth presented himself to his old friend in the Cleveland Seminary, and later to his new friend, the Bishop. He was well received by both. The following October he entered St. John's College, newly established in Cleveland, to learn English, which he quickly mastered, and to otherwise prepare himself for his theological course. He soon became the prefect of the institution, and also assisted in teaching. In the autumn of 1855 he entered the Diocesan Seminary, and, in 1858, was singled out to go to the famed St. Sulpice, Paris, with the late Rev. F. A. Sullivan, to take an advanced course of studies. Scarcity of priests, however, forced Bishop Rappe to ordain him for the missions, which he did June 13, 1858. Rev. Seraphin Bauer was one of the youngest priests ever sent out from St. Mary's Seminary to labor in the missions, being at the time of his ordination only twenty-two years and seven months old. While in the seminary he was teacher of ceremonies, and was first master in the Cathedral during those years.

The first appointment of Father Bauer was to St. Joseph's Church at Maumee City, in Lucas county, Ohio, where he remained from July 1, 1858, to September 13, 1862. In the extreme northwestern part of the diocese a priest's life was truly missionary in that early time. The work in that entire district was divided between the Rev. Father Hoeffel, then of Defiance, and

the Rev. Father Bauer. In recounting the hardships of their missionary labors these two priests could weave in many interesting episodes as to how they often had to pick their way through wilderness and trackless, sandy waste to the homes of the scattered Catholics, where now there are numerous flourishing congregations, of which these two pioneers laid the foundations.

September 21, 1862, the Rev. Father Bauer was made pastor of St. Joseph's Church, Fremont, Ohio, where he still resides, having labored there successfully nearly thirty-nine years. At the time he took charge the congregation was small, deeply in debt, with resources barely sufficient for the scantiest common expenses. The ground on which the church stood, and which was all the congregation owned at the time, was so limited that it was impossible to erect decent buildings on it for school and residence purposes. However, the receipts of the parish were soon increased, ground for a cemetery was bought, and in the course of time five pieces of the finest and best property were purchased at an outlay of thousands of dollars, extending the old contracted lines and making the grounds of St. Joseph's of today very valuable and exceedingly beautiful. In 1864, the Rev. Father built the pastoral residence, which was greatly enlarged and improved in 1900. In 1878, the new school house was erected. In 1890, the magnificent new church of St. Joseph was finished and furnished, and on the day of its dedication, July 9, 1893, the congregation had no debt. Few other congregations, if any, have been privileged to rejoice in such successful financiering. In 1893, the old church was changed into a hall, with a stage; and, in 1898, a fine house was constructed for the sexton. The people of St. Joseph's earnestly pray that their reverend pastor may be spared long enough to finish some other edifices which they have in view, and thus give the finishing touch to his great work in Fremont.

The Rev. Father is noted for his extraordinary capacity for work and for most assiduous study in almost all lines of mental accomplishments. To be able to thus constantly apply himself there is need of physical robustness, and he is not now the strong man he used to be. Infirmary causes him to travel at times. After a severe sickness, lasting from 1868 to 1872, he voyaged February 5, to November 28, 1872, visiting Greece, Asia Minor, Palestine,

Egypt, Italy, Switzerland—making the 471st ascension of Mont Blanc, as recorded at Chamonix, August 20, 1872. While in Jerusalem he was created a Knight of the Holy Sepulchre, and was adorned with the cross of the Order. The Patriarch of that city, Valerga, invested him with the distinction, to which was added the honor of having for the space of one day and one night full charge of the Holy Place. This Order is the mother of all other knight-hoods, is the highest in character and mission, and requires the most exacting conditions as to family, nobility of lineage, vocation, character, etc., in its members. There are few members in this country. From Jerusalem he traversed Italy, Germany, France, Spain, England and parts of Ireland, seeing almost everything of note or interest in those countries. In our own country he has visited all parts and is acquainted with its famed and historic localities.

When he returned from his extensive travels November 28, 1872, his entire congregation celebrated the day in a manner that will be ever memorable in Fremont, their hearts overflowing with love and gratitude toward their pastor. June 13, 1883, the Rev. Father celebrated his silver jubilee in the priesthood; September 21, 1887, he commemorated the 25th anniversary of his pastorate in St. Joseph's; November 27, 1894, in acknowledgment of his attainments in ecclesiastical and sacred learning, he was created Doctor of Divinity by His Holiness Leo XIII; February 7, 1895, he was invested with that distinguished honor amid grand solemnity, the Rt. Rev. Ignatius F. Horstmann, Bishop of Cleveland, officiating; June 13, 1898, he solemnized his ruby jubilee—forty years in the priesthood. On all those feasts and solemnities the people of St. Joseph's evidenced their high appreciation of their deserving pastor.

In 1876, he was elected Secretary of the Board of the Infirm Priests' Fund of the Diocese of Cleveland, which office he has held, with the exception of one year, up to the present. He might well be called the father of that great beneficent fund. He spoke for it in the Synod of 1865; he helped frame its first "Rules and Regulations"; he assisted in the revision of the "Rules" in 1876; he drafted the "Constitution" of July, 1882; he prepared all its books, forms, and papers; he worked for the fund with singleness of

purpose. As is generally acknowledged, very much of the credit is due to him that the fund is so prosperous. In 1877, he became a member of the Board of Examiners of the Seminarians, to which he still belongs. In 1886, he was appointed a member of the then organized Diocesan School Board. In 1887, he was appointed president of the said Board by Bishop Gilmour. In 1887, he wrote "The Consitution and By-laws for the Government of the Parochial Schools of the Diocese of Cleveland." In 1888, he wrote "The Rules and Regulations for Examinations and Reports by District Boards." August 15, 1889, he published "The Conspectus of the Subject-Matter of Examination for Diplomas of Competence to Teach in Parochial Schools."

Time and again the Rev. Father was a member of the "Board of Census Revision," the rules of which he mainly originated, as also the form for the work. In 1886, he became a member of the Bishop's Council and is still a member. In 1889, he was selected by Bishop Gilmour as one of his theologians for the 5th Provincial Council of Cincinnati. In the Synod of January 3, 1889, the Rev. Father was proclaimed by Bishop Gilmour an Irremovable Rector. After having been named, January 2, 1885, Examiner of the Junior Clergy—the first examination was held January 15th and 16th, 1885—the Rev. Father was raised to the dignity of Synodal Examiner in the above mentioned Synod. He had been a member of the "Commission of Investigation" since 1878, but in the said Synod of 1889, the "Commission" was replaced by the "Curia for Criminal and Disciplinary Causes of Clerics," and he was sworn in as Procurator Fiscalis of this Court, which office he yet holds. The office of Procurator Fiscalis, as is well known, is far more laborious in its secret than in its open work, and for eleven years the Rev. Father has had what some call "enough to occupy him" in that field. As lawyer for Bishop Gilmour, he won, in 1890, against Dr. S. B. Smith, the late celebrated canonist, the Primeau case, in the Archiepiscopal Court of Cincinnati. Nearly a half century of labors and honors is his record in the Diocese of Cleveland.

Now in the sere of life, and in the evenfall of days, the Doctor prays that the few years wanting for his golden jubilee may be granted to him, to which petition there is a grand chorus of amens in the Diocese of Cleveland.



THE REV. PETER BECKER

THE REV. PETER BECKER.

The close of the nineteenth century marks the completion of the sixty-sixth year of the life, and the thirty-third of the labors of the subject of this sketch as a priest of the Diocese of Cleveland. To John and Catherine (Kraus) Becker, of the village of Herbisheim, Province of Alsace, France, were born nine children, the sixth oldest of whom is the Rev. Peter Becker, pastor of Holy Trinity Church, Cleveland, Ohio. His natal day was November 25, 1834. The family emigrated to the United States in 1843, four years before the establishment of the diocese, and located in the city of Cleveland, Ohio. With limited advantages the boy, Peter Becker, made an heroic struggle to acquire an education. After what might be termed a desultory and long continued preparatory training, he entered St. Mary's Theological Seminary, Cleveland, where he pursued both his classical and divinity studies until his ordination by Bishop Rappe November 16, 1867.

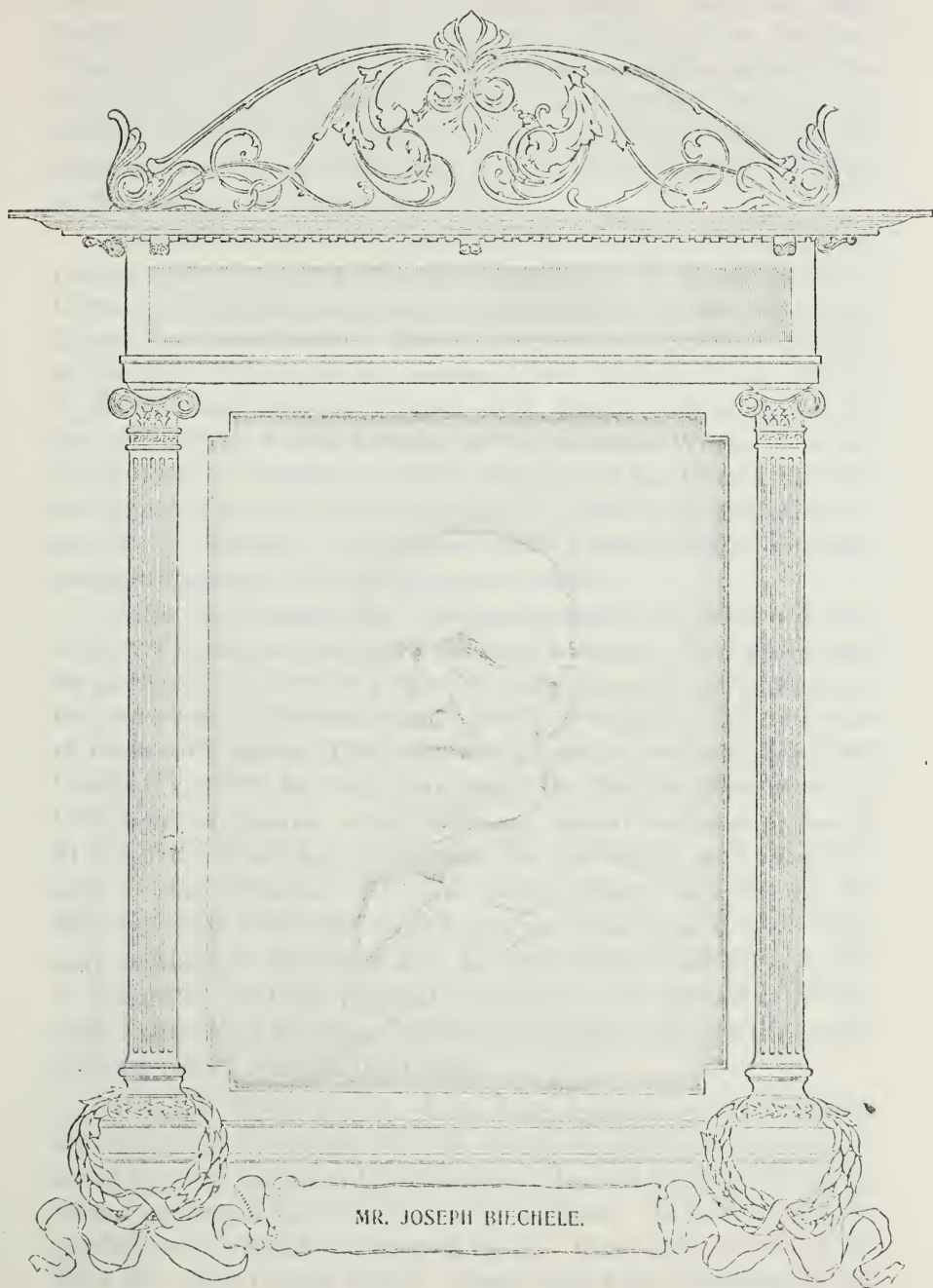
Immediately after ordination he began his priestly labors as pastor of St. Mary's Church at Edgerton, Ohio, with several missions and stations in the northwestern section of the diocese attached. With the unflagging zeal of the newly ordained priest he faithfully ministered to his scattered flocks during sixteen months. Not having a knowledge of the French language, which was generally spoken by a large number of his people, he was at his own request relieved of the charge and was transferred to Youngstown to organize the (German) congregation of St. Joseph. He accomplished his task, built a church, remained sixteen months and, under the administratorship succeeding Bishop Rappe's retirement, was appointed pastor of St. Joseph's Church at Maumee City in Lucas county. He labored there during eight years and nine months. He was next placed in charge of Holy Family parish, now known as St. Edward's, in the city of Cleveland. After one year and four months, the parish being composed of people of several nationalities, he was commissioned, in 1879, to organize for the Germans in that territory, Holy Trinity congregation, of which he has since continued as pastor. He built the church and school and later the commodious pastoral residence, which are fair samples of his taste and work elsewhere.

Temporalities, however, have not always appealed to him with so much force as have spiritualities. Hence the record of his labors is not so much in monuments of stone and brick as in the good lives of those who hearkened to his teachings and followed his bright example. He has unceasingly striven to lead his people in the way of a truly Christian life, in which good work he has been most successful. The true ecclesiastical spirit may be said to have marked from the beginning the career of plain Father Becker. At no time has he yearned for human distinctions or parochial preferments. His consuming ambition has always been to perform well his part as a Christian teacher and guide. His love for the people both in and out of the fold has never stood in need of the teachings of pastoral theology to fan its flame. He possessed that love from his childhood. It influenced him when a youth of nineteen to lead in building the first church at Millersville, and this, too, before he even knew that such a system was in existence to inspire and direct his zeal.

It has always been Father Becker's custom to give attention to details, to look after little things. He has never deemed it wise to attempt to push over a distant hill while an impeding boulder remained unremoved in the way. Sufficient for the day to him has always been the work of performing his immediate duties. The reflex effect of quietly laboring in corners of the Vineyard unseen of men has stamped itself on his character. Hence he is humble, unfailingly courteous, considerate and kind, having great charity for the weaknesses of humanity.

MR. JOSEPH BIECHELE.

It is fitting that Mr. Joseph Biechele, of St. Peter's parish, Canton, Ohio, should be mentioned in this work; the reasons justifying it will be found in his record. He was born in Baden in 1833. When he was eighteen months old his father, Leopold Biechele, died; and when he was ten years old he was doubly orphaned by the death of his mother, whose maiden name was Caroline Egely. He lived with an uncle thereafter until he was eighteen, and received a common school education. He emigrated to the United States, in 1851, and landed in New York City July



2nd of that year. He went direct to Canton, where his three brothers resided. He made his home with his oldest brother, Charles, and for nearly three years devoted himself to learning the business of soap and candle making. In 1854 he went to Cincinnati, where he spent eighteen months perfecting himself in his trade, after which he returned to Canton and continued in charge of the business for his brother Charles.

The next important event in his life was his marriage to his present wife, Apolonia M., the daughter of J. B. Bernard, of Canton. To their union were born six children, one of whom, Emma, has passed away. She was the wife of Charles F. Bachel of Canton. The surviving members are: Emma T., the wife of E. Reinkendorf, director of the G. A. R. Band, Canton; Minnie E., the wife of Earl Clark, foreman of the Aultman Works, Canton; Ida P., wife of Edmund A. Balm, manager of the Illinois Roofing and Supply Company, Chicago; Anna M., who is the wife of Attorney N. P. Whelan, of Cleveland, and Joseph Victor Biechele, assistant manager of his father's soap works.

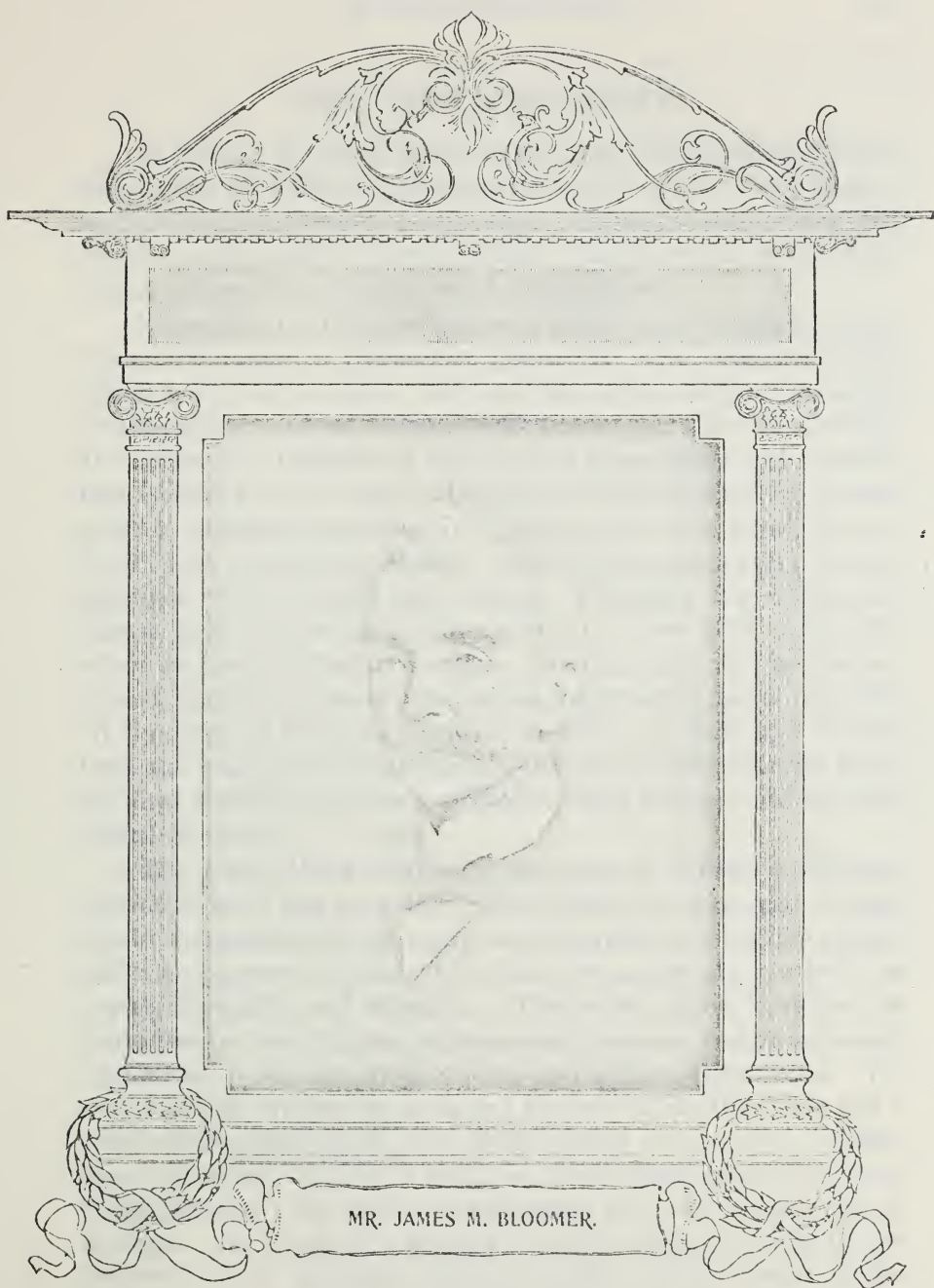
After his marriage he associated himself, in 1850, with his brother Charles as partner in the soap business. Ten years later he purchased his brother's interest, and continued the business in his own name. His energy and capacity brought a yearly increase of trade until today (1900) the annual output exceeds \$125,000. October 1, 1897, his large interest in the Berger Manufacturing Company, of Canton, which does an annual business of nearly \$1,250,000, caused him to assume the presidency and treasurer-ship of that concern. His time being wholly occupied by the duties of these offices, he turned over the management of his large soap business to his son-in-law, E. Reinkendorf, and his son, Jos. V. Biechele. In their hands it continues to be pushed as before, with a number of traveling salesmen who keep it before the people of nearly every State in the Union.

It is not alone because of the large business interests owned and controlled by Joseph Biechele that he is well known and popular; it is rather because of his character. He has always been industrious, courteous, and devoted to his religion. As such he has the confidence of all and is respected by all. Even the veterans of the Civil War take to him kindly. They elected him president of the

grand soldiers' and sailors' reunion, held in Canton in 1880, which position entitled him as the personal escort of the late President Hayes, who was present. Later he was chosen officer of the day on the occasion of the State encampment, and at this writing (1900) he is treasurer of the Soldiers' and Sailors' Memorial Fund. All this is most remarkable in view of the fact that he himself has not served in the army.

Assisting, if not leading, in all undertakings for the advancement of Canton and its institutions, his worth has called him to fill numerous positions of honor and trust. He is first vice-president of the Central Savings Bank of Canton, vice-president of the board of trustees of the Aultman Hospital, a director of the Canton Board of Trade, and for eight years he has been a member of the board of trustees of the Ohio Institution for the Education of the Blind, at Columbus. He is at the head of all movements and demonstrations by the Catholics of Canton, whether as societies or congregations. The interests of education and religion are as close to him as is his business, and for the advancement of both he is a zealous worker and a generous contributor. During the years of greatest effort in making improvements in St. Peter's parish, he was treasurer of the building committee and a leading adviser touching all its undertakings. Non-Catholics, as well as his co-religionists, respect and trust him, conscious that his years of faithfulness and his character entitle him to both honor and confidence.

To enumerate his many society affiliations and tell of his devotion to the public service of the Church in his capacity as a musician might perhaps exceed not only the limits of this mention but also the proprieties. Enough, however, has been recounted, as has been promised above, to entitle Mr. Joseph Biechele of St. Peter's parish, Canton, to honorable mention in this work. This recounting has been done, as much to credit his honorable career and high character to his co-religionists and fellow citizens, as to pay a tribute of respect to himself personally; for his career has been the exemplary living out of the advice of Jean Ingelow: "Set your pride in its proper place, and never be ashamed of any honest calling."



MR. JAMES M. BLOOMER.

In the city of Toledo there are few more distinguished citizens than James M. Bloomer, editor and founder of the "*Daily News*," an independent journal of that city. He is an unassuming but faithful member of St. Francis de Sales' parish, and as such a short sketch of him will be appropriate in this volume.

December 10, 1842, he was born to the late Thomas and Jane (Dunn) Bloomer at Zanesville, Ohio. He was educated in the public schools of his native city until his eighteenth year, to which he subsequently added a commercial training in a business college at Cincinnati. He learned the trade of a machinist and followed that calling for some time. He then devoted himself for several years to landscape painting, in which he met with noted success. In 1873 he removed to Toledo, where, during two years, he was principal of St. Mary's high school. Studying law during his leisure hours, he devoted all his time to it from 1875 until 1876, when he was admitted to practice. Continuing in that profession, he was elected city prosecutor on an independent ticket, in 1879. At the close of his term of office, in 1881, he declined a second term and engaged in journalism, which he has followed ever since. He then founded the *News*, of which, until recently, he has continued as editor.

The *Daily News* marked a new era in Toledo journalism inasmuch as it has ever been independent, an advocate of high ideals, a champion of the rights and interests of the plain people, and an opponent of those vices that by many are regarded as popular in public and social life. The editor of the *News* has for years been a close student of economic questions, and is surpassed by few as a writer on social science and industrial problems. He wrote several articles on these and kindred topics that have had a wide reading and which have been quoted extensively. Besides these, he wrote, in 1886, a work on "Industrial Co-operation and Profit-Sharing" that had an unparalleled sale, and which is yet in demand. As might be expected from his companionship of the interests of the working people, he took a deep interest in the success of the Knights of Labor, and was the first State Master Workman for the Order in Ohio. He was an honor to the cause.

James M. Bloomer, mechanic, artist, teacher, lawyer, journalist and champion of the plain people, cuts a unique figure in public life. He has enemies, but like other great men, he is loved the more by the appreciative masses because of the character and methods of these enemies. He is no respecter of persons; and whether in the press or on the platform he has fearlessly meted out chastisement to all who deserved it. He loves the democracy of the Catholic Church, where white, black, brown or yellow, rich or poor, all stand on a common level. As such, he is against classes, and to a degree against political parties, especially when they degenerate into classes. He is for the weak as against the strong, the people as against their would-be masters.

Editor Bloomer has been prosperous in business and can retire at any time with a competence. In 1898 it was known that he invested largely in gold mining stock. He is now one of the principal stockholders in the Dahlongega Consolidated and the Standard Gold Mining and Milling Companies of Georgia, representing \$10,000,000 capital.

But Mr. Bloomer is today the same that he was when his dollars were few and his influence small. Independence of thought and action and correct principles have now, as heretofore, the same claim on his conscience and judgment. Money cannot change him, nor has poverty been able to unman him. He has had experience in both conditions and yet, like the foundations of the earth, he remains the same. To his mind money, and government, and law were made for man, not to buy him, tyrannize over him, or cheat him out of his inherent or acquired rights. The man comes before money and property. He is above all price, and it is the delight of James M. Bloomer to defend humanity under all circumstances, to be a champion of the rights and liberties of men. With George Banks, the poet, he can truthfully say:

"I live for those that love me,
For those who know me true,
For the Heaven that smiles above me,
And awaits my spirit, too;
For the cause that lacks assistance,
For the wrong that needs resistance
For the future in the distance,
And the good that I can do."



THE REV. CHARLES BOEHM

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This prominent and very zealous priest is the organizer and pastor of St. Elizabeth's Hungarian (Magyar) congregation, of Cleveland, Ohio. It is the first parish organized exclusively for Catholics of that nationality, not alone in Cleveland, but also in the United States.

Father Boehm was born in the city of Selmeczbánya, Hungary, June 13, 1853. His father's Christian name was Felix, and the maiden name of his good mother was Julia Urbanszky. Both have passed away. After his preparatory training he entered the gymnasium in his native city, where he spent six years as a student of the humanities. He then devoted two years to the study of philosophy in St. Stephen's Seminary in Esztergom (Gran). Following this he resided as an ecclesiastical student in the Pázmány Institute, in Vienna, Austria, from which he attended the great university there during four years. Completing his theology he was ordained priest by His Eminence, the Cardinal-Archbishop and Primate of Hungary, Mgr. John Simor, July 16, 1876.

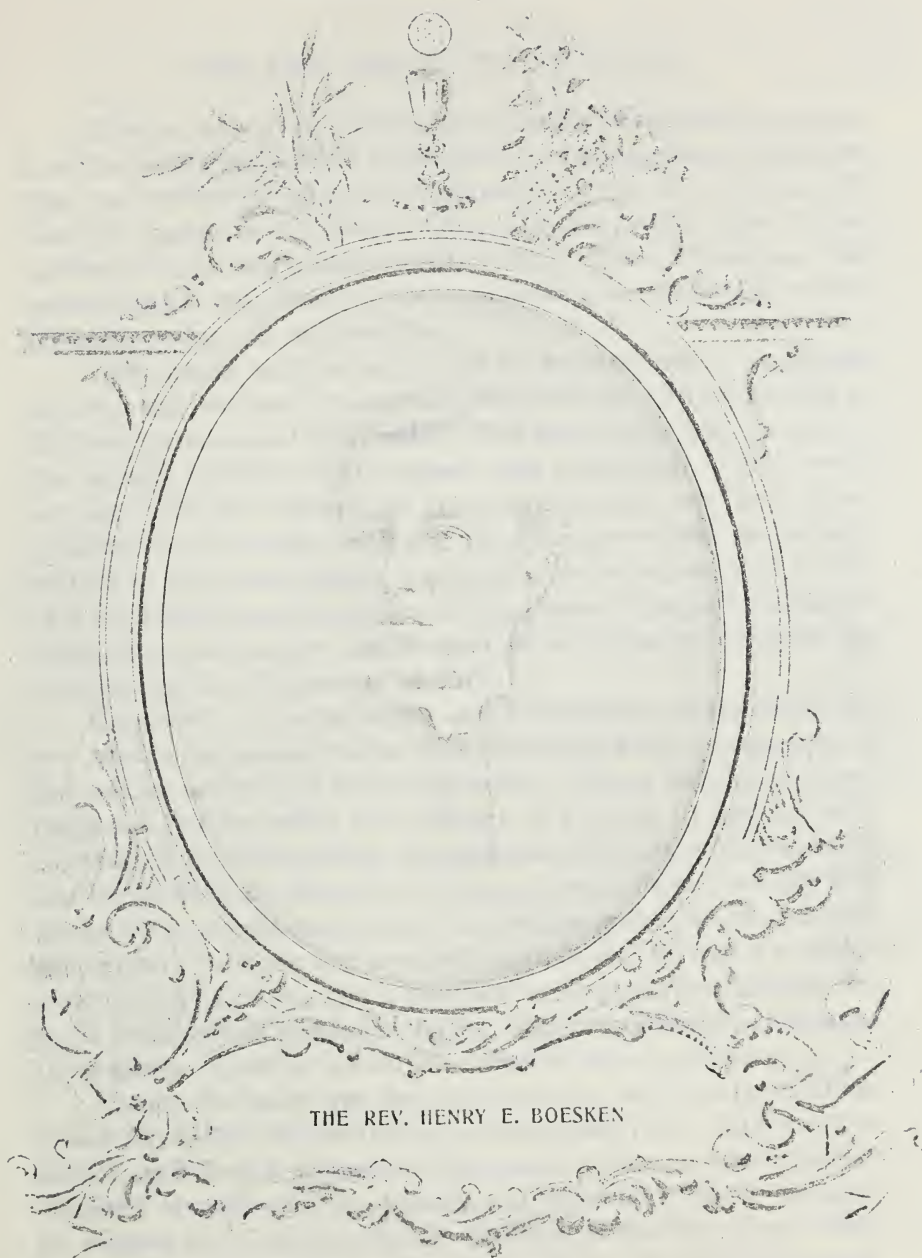
Entering on his labors at once, July, 1876, he was appointed curate of the Church of the Blessed Virgin, at Maria Nostra, where he ministered until 1882. From that date until 1888 he was pastor of St. Michael's Church at Nagy Modro. During his pastorate there he accompanied the Hungarian pilgrims, November, 1887, to Rome to appropriately celebrate the Pope's jubilee. The following four years, 1888-1892, he served as pastor of the Church of the Blessed Virgin, the first charge to which he was appointed immediately after ordination. While there he also attended the Penal Institution for Women for all Hungary. In 1892 he came direct to Cleveland, Ohio, having been called and received by Bishop Horstmann. His mission was to look after the spiritual needs of the Catholic Hungarians in the diocese. He at once organized his present parish, the first for Catholics of his nationality in the country, in which good work he has been signally successful. He built St. Elizabeth's Church in 1893, and now (1900) he is completing, at a cost of \$30,000, a fine brick school building in which to educate the more than three hundred children of school age in

his parish. For some time after his arrival in this country this priest had spiritual charge of all the Catholic Hungarians from Bridgeport, Connecticut, to San Francisco, California.

The Rev. Charles Boehm both ably edits and publishes the *Magyarországi Szent Erzsébet Amerikai Hírűke*, "The American Messenger of St. Elizabeth of Hungary." It is a weekly publication in magazine form, intended for the religious instruction of Hungarians all over the United States. It has a wide circulation, is productive of much good, and is now in the sixth year of its existence. It tells of the zeal and ability of its reverend editor, and of the willing co-operation of the people of his nationality in this country. Having been sent and received as a sort of apostle to his countrymen who have emigrated to the United States, it would surely be supposed that a man of parts and great earnestness would have been selected for the work. The supposition is not only reasonable but is also founded on fact, for Father Boehm is all that might be looked for in view of the situation. He is learned, zealous, obedient and humble. He is constant in his efforts and tireless in his labors for the spiritual and temporal advancement of his people. As such he is esteemed and welcomed as a worthy accession to the valiant army of soldiers of the cross who fight the good fight and keep the faith in this quarter of the world.

Father Boehm is a gentleman of culture, refinement and generous impulses. His every-day life is an exemplification of his strong faith, his remarkable zeal, and his great love for humanity as God's children. The little ones of his flock appear to be his special care. Not only his commodious school building, but also its excellent management, attests his deep concern for the spiritual and temporal welfare of the children of his parish. They are taught the English language in connection with the Hungarian tongue, and are proficient in its use. They are instructed in the Christian doctrine also in that language, a wise provision for the day and for the future.

In all respects the pastor of St. Elizabeth's exhibits such zeal, wisdom, and fatherly solicitude as to have recognized in his character and career the Christian glories of his native land.



THE REV. HENRY E. BOESKEN

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If beauty of soul and brilliancy of intellect manifest themselves in mildness, illumination of countenance, and comeliness of person, then the attractive physical appearance of the Rev. Henry E. Boesken, pastor of St. Peter's Church, Loudonville, Ohio, is the evidence of the many fine qualities with which Providence has endowed him. A glance at the expressive portrait of him on the adjoining page will indicate this.

Who cannot read in the sum of his features and in his cranial development, as there represented, the evidences of a high order of intellect, pronounced spirituality, love for justice and humanity, fine feeling, gentleness of manner, and manliness? Not much scrutiny will be required to recognize in him not only these qualities, but also the evidence that the proverbial enthusiasm natural to the young priest is beginning to be superseded in him by a calm fixedness of purpose, and that back of his youthfulness of appearance can be seen much strength of character ennobled by religion and the obligations of duty.

Continuity, determination, and forcefulness of character are not always accompaniments of a lowering brow, coarseness of features, or severity of facial expression. These harsher outcroppings are but too often the evidence of a weak, struggling spirit condemned to earthly things through an unfortunate organization. The happy balance, therefore, of the spiritual, mental, and physical forces in the young ecclesiastic in question would be his redemption even if he were not musically gifted; but having a soul for melody and harmony, and a practical acquaintance with both, his spirit finds delight in higher flights, thus preserving the charm of those interior qualities which are reflected in his countenance.

Father Boesken was born in the city of Cleveland, Ohio, March 11, 1869. His early studies were made in St. Peter's parish school, and in the Cleveland Spencerian College, where he acquainted himself with the commercial branches. Thus prepared, he entered the Canisius (Jesuit) College, at Buffalo, New York. In 1889 he graduated from that institution in the classical course. In that year also he was admitted to St. Mary's Theological Seminary, Cleveland, Ohio, where, during the succeeding five years,

he cleverly pursued his divinity studies. Through his recognized musical ability he was appointed organist of the Seminary, which position he held during his stay in that institution. October 18, 1894, he was ordained priest by Bishop Horstmann.

Immediately after ordination he was commissioned as one of the assistants at St. John's Cathedral, Cleveland, which position he held for less than a week; for, on the death of Rev. L. Goebbels, he was appointed his successor as pastor of St. Barbara's Church, at West Brookfield, Ohio. He labored in that field with more than average success for nearly six years. Through his business talent and industry he kept the church property in good repair, paid off all debts, and left a considerable surplus in the parish treasury when he was called to take his departure to become pastor of the church, at Delaware Bend, and missions, in Defiance county, Ohio. He ministered there only one month, when the judgment of the Rt. Rev. Ordinary decided to appoint him to his present charge as pastor of St. Peter's Church at Loudonville.

In the management of St. Peter's parish he continues to exercise those capacities that have characterized him elsewhere. Considering the resources of the congregation his conduct of temporalities smacks of business prudence, and of a husbanding of the means at hand. Since his advent there the people have been stirred in the line of their duty in support of religion, and they have profited by it.

In the domain of the spiritual his accustomed earnestness and zeal are always to the fore. As moral teacher and guide he feels more at home than when handling business matters. His mission is in that field rather than in the sphere of the tangible, and it rejoices him to find his labors bringing forth good fruits.

Father Boesken preaches eloquently in English and German; chants the public service most acceptably, and is, in all respects, a worthy and useful priest. His many excellent qualities of head and heart commend him to all who have been favored with his acquaintance or blessed by his ministrations. He will doubtless have lost none of his excellent traits and charm of manner when riper years and wider experience shall have prepared the grape for the wine-press.



THE RT. REV. MGR. FELIX M. BOFF, V. G.

THE RT. REV. MGR. FELIX M. BOFF, V. G.

"Eyes that grow dim to earth and its glory
 Have a sweet recompense earth cannot know;
 Ears that grow dull to the world and its story
 Drink in the songs that from Paradise flow.
 Growing old graciously
 Purer than snow."

These words of a Catholic poet are peculiarly applicable to the physical, moral, and spiritual condition of the distinguished ecclesiastic who is selected as the inviting subject of this biography. From his childhood both his eyes, his ears, and the door of his heart have been closed to the allurements of the world and opened wide to higher and holier things.

In his youth, the profession of medicine was selected for Felix M. Boff, but he could not content himself with the prospect of being a healer of mere physical ills. He had a higher ambition, a nobler calling in view. It was vouchsafed to him from On High that his was to be the vocation of a physician of the soul rather than of the body. The "Follow Me," which is its sign, was written in light in the horizon of his youthful sky. That sign has been more constant to him in its guidance and inspiration than was the Star of Bethlehem to the Magi. It never hid itself from him in his youth, nor later when as spiritual physician he was called to enter the palace of the rich or the hovel of the poor. Its effulgence ever illumined his way and filled his soul with a radiance the reflection of which is the recognized spiritual beauty in his countenance.

"He that has light within his own clear breast
 May sit i' th' centre and enjoy bright day."

The Rt. Rev. Felix M. Boff, Vicar-General of the Diocese of Cleveland, was born in Alsace, France, January 25, 1831. He was educated in Saverme College near his native place. When he had entered on his seventeenth year, he was well advanced in his classics. In that year, 1847, he emigrated to the United States and was accepted as an aspirant for the priesthood in the then newly-erected Diocese of Cleveland. He was one of the first students to enter what was the beginning of the present St. Mary's

Theological Seminary. He patiently bore his share of the many hardships and trials connected with its early history, and the hope and strength that were in his heart and life had a helpful and inspiring effect on his companions.

He was ready for ordination long before the ripeness of his years was abreast of his knowledge and virtue. However, September 5, 1852, deaconship was conferred on him, and thus his talents and zeal were utilized by Bishop Rappe who sent him to preach, baptize, and catechize in Holy Angels' parish, Sandusky, Ohio. He labored in that field until the middle of May of the following year, when he was called to Cleveland and was the first priest ordained in the new St. John's Cathedral by Bishop Rappe, May 26, 1853.

His first appointment as a priest was to the scenes of his previous labors as a deacon—St. Mary's Church, Sandusky. He ministered there in the capacity of pastor for about three months when, in August, 1853, he was advanced to the pastorate of St. Peter's Church, Canton. He there exercised the functions of his holy office till January, 1856, when he was again sent to Sandusky for a short stay—a sort of preparation for his being called to Cleveland, March, 1857, to fill a professorial chair in the diocesan seminary. He taught in that institution till April, 1859, when the needs of the Church in Toledo, St. Francis de Sales', constrained Bishop Rappe to appoint him to that charge. From that date until October, 1872, a period of over thirteen years, he labored with great zeal in that field doing much good. He built the present St. Francis de Sales' Church, the finest at that time in Toledo. He not only renewed and strengthened the faith of his own people, but by his life and labors, as far as observed by them, he constrained the non-Catholic portion of the citizens to respect and reverence the Catholic Church to a greater degree than they had done before.

October, 1872, he bade good-bye to his loving congregation in Toledo and returned to Cleveland to assume the pastorate of St. John's Cathedral, to which Bishop Gilmour, recently consecrated, had appointed him. In the following May, 1873, he was made Vicar-General of the diocese. He continued to discharge most acceptably the onerous duties of both offices till July, 1876.

and also that of Administrator of the diocese from 1874 till 1876. Again as Administrator he governed the diocese, in the absence of Bishop Gilmour, from July, 1882, to February, 1883, from May to October, 1885, and between 1891 and 1892. He was five times Administrator.

Up to 1876 he had already been twenty-three years in active spiritual and temporal work of the most trying and engrossing character. His arduous labors began to tell on his physical constitution. He was forced to resign and seek rest and recuperation. After a few months he undertook a journey to the scenes of his childhood, to Rome, and to Palestine, returning, in 1878, sufficiently recovered to undertake light work. This was provided for him in the chaplaincy of the Ursuline Convent, at Villa Angela, in the suburbs of Cleveland, the duties of which he continues to discharge.

The saintly Bishop Rappe was grateful to Mgr. Boff, as was also Bishop Gilmour, for his many labors and great faithfulness. Even Pope Leo XIII exhibited his appreciation of his loyalty and devotion by conferring on him, in 1885, the rank and title of Prelate of the Papal Household. Bishop Gilmour invested him in St. John's Cathedral, November 8, 1885.

Mgr. Boff is the possessor of a kindly and exceedingly emotional nature. His heart is as tender as a child's. He is an intense lover of music, and from his violin, like Cardinal Newman, he loosens prayer-sounds that are soothing to his soul. That soul he pours forth in chanting the sublime preface in the Mass, the music of which he links with that of the hymn which Christ and His Apostles sang at the first Mass, which was the Last Supper.

Since this work has been in press he has entered on the seventy-second year of his age and the fiftieth of his priesthood, and with the trodden road of his long and laborious life stretching far behind him, he can be thus approvingly and admiringly addressed:

"Rich in experience that angels might covet,
 Rich in a faith that has grown with the years;
 Rich in a love that grew from and above it,
 Soothing thy sorrows, hushing thy fears.
 Growing old wealthily
 Loving and dear."

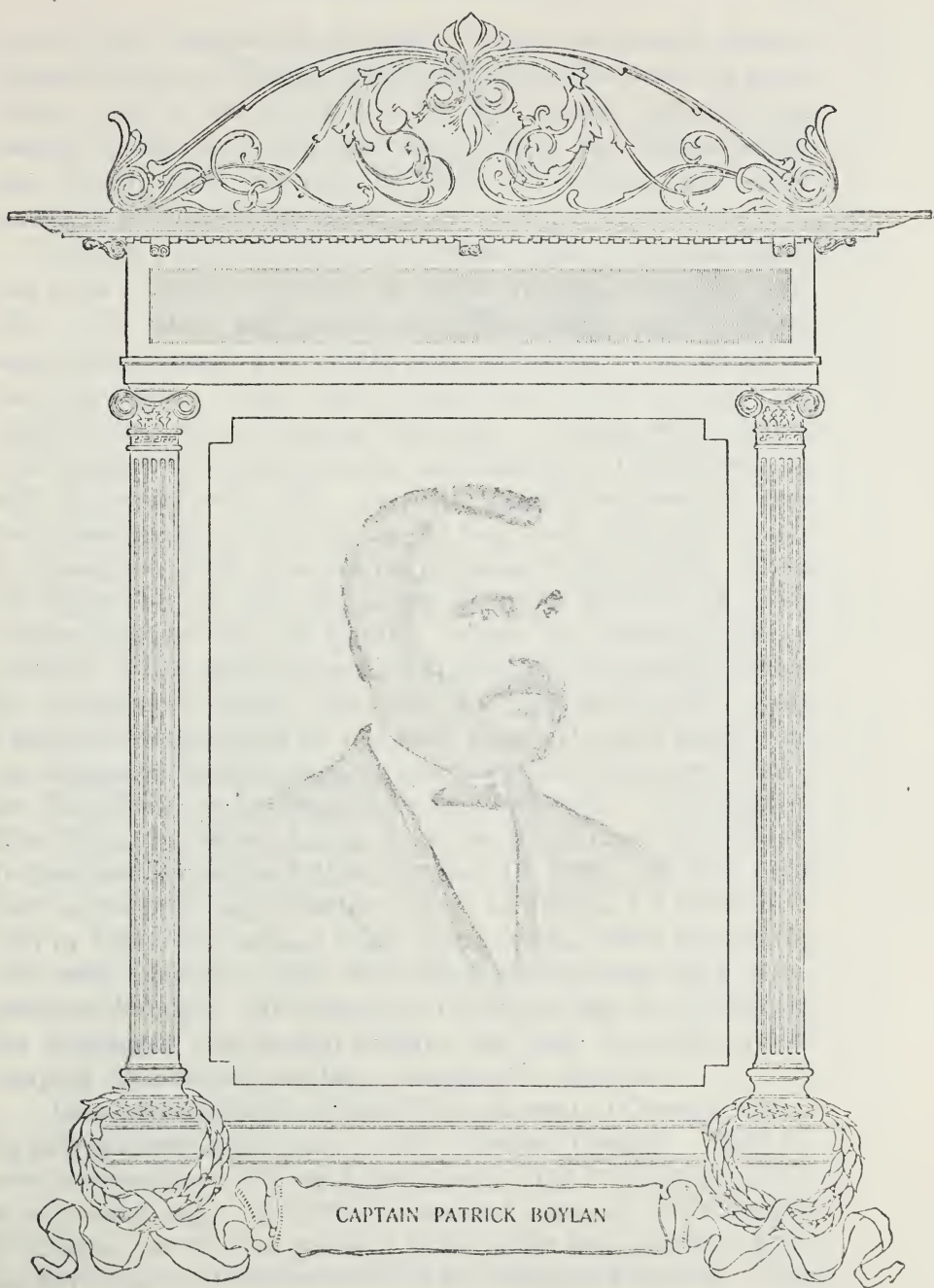
CAPTAIN PATRICK BOYLAN.

Captain Patrick Boylan, of Cleveland, Ohio, is made the subject of this biographical sketch, not alone in recognition of his stanch Catholicity, but also because of his honorable record, and the prominence in Ireland of the family which he represents.

The Boylans trace their history in Ireland for five hundred years. They were originally from the northern part of France, and joined William the Conqueror in his invasion of England in 1066. After aiding in the conquest of England and participating in the battle of Hastings they joined the enemies of Ireland, took the Pale, and settled in that country. They soon "became more Irish than the Irish themselves." Accordingly four of the Boylan brothers, great-grandfathers of Captain Patrick Boylan, bore arms with James II in defense of Ireland, and took part in the battle of the Boyne. Thomas was severely wounded in the first day's fight, and was borne to his castle, at Hilltown, in the county Meath; but the others continued even to the siege of Limerick. Their prominence in the struggle, together with the fact that one of them slew the Duke de Schomberg, occasioned the confiscation of their estates by the English king. The sword that killed the Duke is yet a relic in the family in Ireland, while the only other relics of the battle of the Boyne, taken by the government from Boylan castle, three flags and three flint guns, are now in the British Museum.

The father of the only representative of the family in Ireland was the richest man and the most extensive land owner in that country. When O'Connell was arrested in Dublin and Thomas Boylan was sent for to bail him out, he found on his arrival at the capital that the great Agitator had already secured bail. Boylan thereupon appeared on the balcony of the Queen's hotel and in a speech to the vast crowds assembled said: "I am worth four million pounds sterling in gold (\$20,000,000), besides my estates not measured in acres, but in miles. All I possess and also myself in person are at the disposal of Daniel O'Connell for the freedom of my country."

Thomas Boylan, of Hilltown, in the county Meath, is yet one of the richest men and largest land owners in Ireland. There



are but four members of the family living, and one of them is Captain Boylan, of Cleveland, Ohio, between whom and this great wealth there is but one heir. He has already registered his ancient lineage and immediate descent from the Boylan family who owned estates, not only in Meath, but also in every other county in Ireland, except three.

Captain Patrick Boylan, of Cleveland, Ohio, the noted sailor, was born at Baltray, county of Louth, Ireland, about the year 1833. His father and grandfather, Christopher, and Nicholas, were the first branch pilots of the port and harbor of Drogheda on the river Boyne. They owned a pilot boat called the *Gazelle*, of sixty-five tons, the only one at that port. As a boy our hero first went to sea with his father in the ship *Gazelle*, in 1845, remaining with the vessel until 1847. From the *Gazelle* he went to serve his apprenticeship in the full rigged brig *Lady Florence*. Later he spent part of his time on the schooner *Lord Byron*. From the *Byron* he was sent on board the bark *Jeanette*, in 1848, loading railroad iron at Cardiff, Wales, for Boston, Massachusetts. From there he went to St. Andrews and loaded lumber for Drogheda, Ireland. He then returned to the brig *Lady Florence*, and remained on her until 1850. He next shipped on the brigantine *Isabella*, loading railroad iron at Newport, Wales, for New York, and arrived there in June, 1850. At Brooklyn, New York, he helped load a cargo of Indian corn for Belfast, Ireland, and arrived in Belfast, October 10, 1850. He then went back to the brig *Lady Florence* where he finished his apprenticeship in 1851. He became mate of the vessel, which position he held until January 3, 1852, after which he was made mate of the schooner *Monkey*. He shipped at Liverpool, March 15, 1852, in the full-rigged ship *Joseph Walker*, for New York, the vessel carrying six hundred and fifty passengers to America.

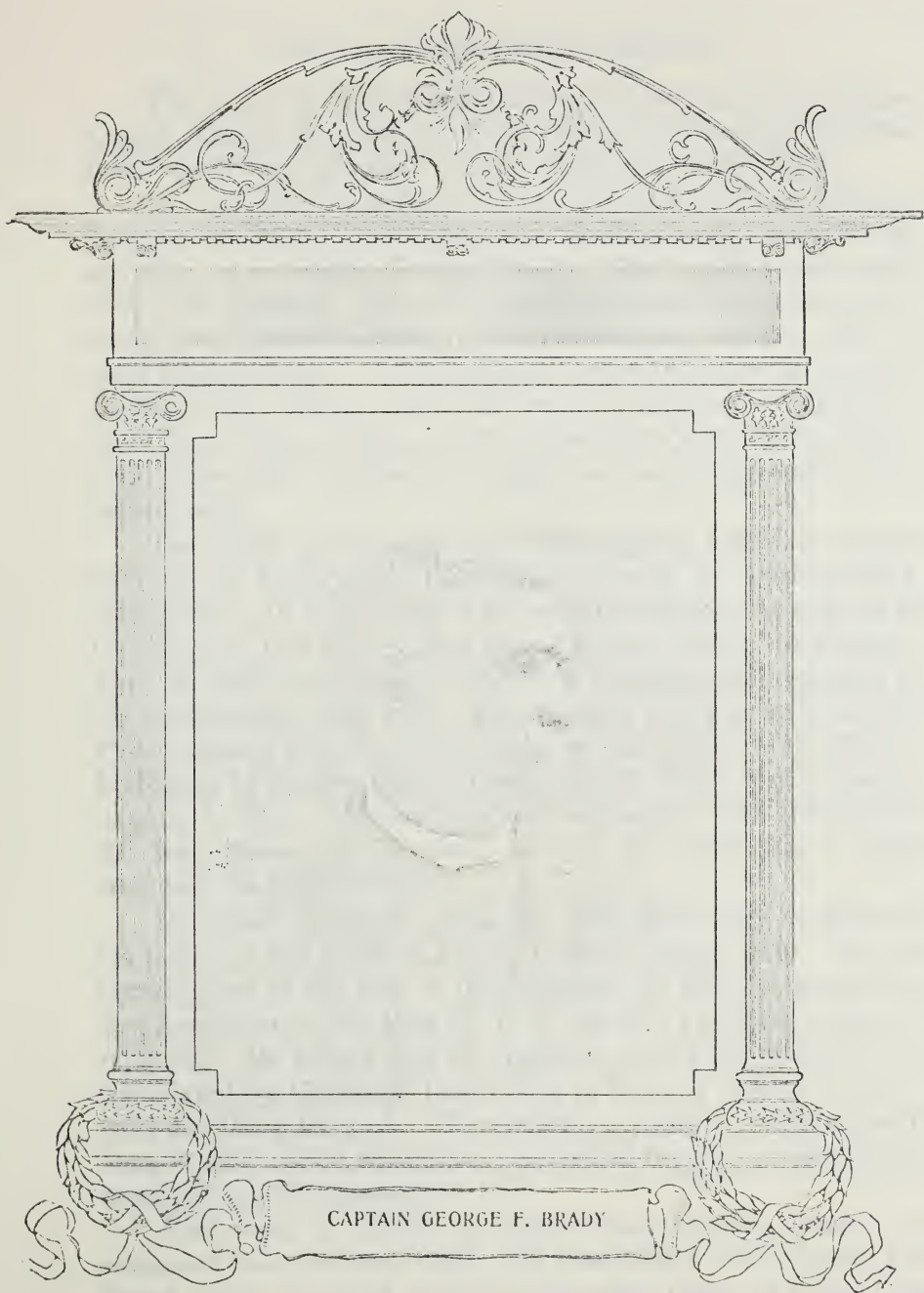
Leaving the *Walker* at New York, he went to Oswego, where he shipped before the mast in the schooner *Oregon*. Then he went to the schooner *Mary Francis*, and to the brig *Halifax*, both in the same year. In 1853 he became mate of the schooner *Elizabeth*. In 1854 he sailed as mate of the brig *Arabian*, leaving her in July to become master of the schooner *Elizabeth*. This vessel was lost December 5th of that year through springing a

leak off Long Point, Lake Erie. In those years he was the only Irishman in Cleveland who owned and sailed his own vessels.

Captain Boylan sailed the schooner *Albian* in 1855, and the brig *Arabian* in 1856. The *Albian* was in the service of the British as a gunboat against Commodore Perry on the Lakes. He purchased the *Arabian* three years later and sailed her for eight years. He then sold her and bought the schooner *E. P. Ryerse*, spending the next eight years on board that vessel. The *Ryserse*, in September, 1874, collided with the schooner *Bahama*, off Dunkirk, and was lost. Captain Boylan libeled the *Bahama* for the loss of his vessel and won the suit, receiving the *Bahama* in return. He sailed the *Bahama* until the fall of 1879, when she went ashore in a storm at Sand Beach, Lake Huron, with a cargo of coal for Racine. He abandoned her to the underwriters as a total loss, received the insurance of \$7,500, and, in 1882, he purchased a half interest in the schooner *Orontes*. Disposing of his interest in her that fall, he purchased the schooner *Arcturus*, the following year. He sailed the *Arcturus* until 1888, when he sold her, and retired. And thus on the ocean, and on the Great Lakes, he was sailor, ship-owner, and master for forty-three years.

Captain Boylan was married, January 29, 1855, to Miss Julia Curran, of Cleveland. Their children are: Margaret J., wife of Joseph Meehan; Annie, wife of Manly Tello; Nicholas J. and Thomas E., coal merchants; Mary Francis; and Christopher, who is an oil merchant in Cincinnati, Ohio. Mrs. Boylan died in 1866, and in 1884 Captain Boylan married Miss Mary Prendergast, a native of Cleveland, Ohio.

The Captain is a large man physically. He stands six feet, and is well preserved. His heart is generous and patriotic, and he is true to Church, to country and to friends. He is the type of gentleman of the old school. His memory for dates, places, and names is remarkable. His education consists more in an acquaintance with facts obtained through observation, travel, and tradition than through books. Although nearly seventy years old, his intellect is as bright and his memory as reliable as when he was less than fifty. He has never been sick, and an accompanying spiritual blessing, which he has always enjoyed, is the habit of soul which never fosters secret or open displeasure at the welfare or prosperity of his neighbors.



CAPTAIN GEORGE F. BRADY

CAPTAIN GEORGE F. BRADY.

The city of Norwalk, Ohio, can boast of no better citizen than Captain George F. Brady, and the Diocese of Cleveland has few better Catholics than is he. To know him is to respect him.

He was born at Eyr court in the county of Galway, Ireland, January 19, 1831. His father, Mr. Martin Brady, married the daughter of a wealthy English family. Her maiden name was Miss Jane Banbury. She was disinherited and disowned by her family and friends because of her matrimonial alliance with "a mere Irish Catholic." In consequence, when their son George, the subject of this sketch, was in his seventh year, they emigrated to the United States, taking up their abode in Cecil county, Maryland, where they remained two years, and where the elder Brady passed away.

The family then removed to Wilmington, Delaware, where later young George was indentured to learn the business of a tobacconist. In 1847, when in his seventeenth year, he enlisted in Company A, 11th U. S. I., and served bravely during the Mexican war. In 1849 he re-enlisted in the U. S. Dragoons and remained in the regular army until 1854. Returning to civil life, he located in Philadelphia, Pennsylvania, where he was married to Miss Ellen L. McNamee by the Rev. Father Cantwell in St. Philip Neri's Church, August 4, 1854. He was then well acquainted with the present Rt. Rev. Bishop of Cleveland, who, at the time, was a youth attending the local schools.

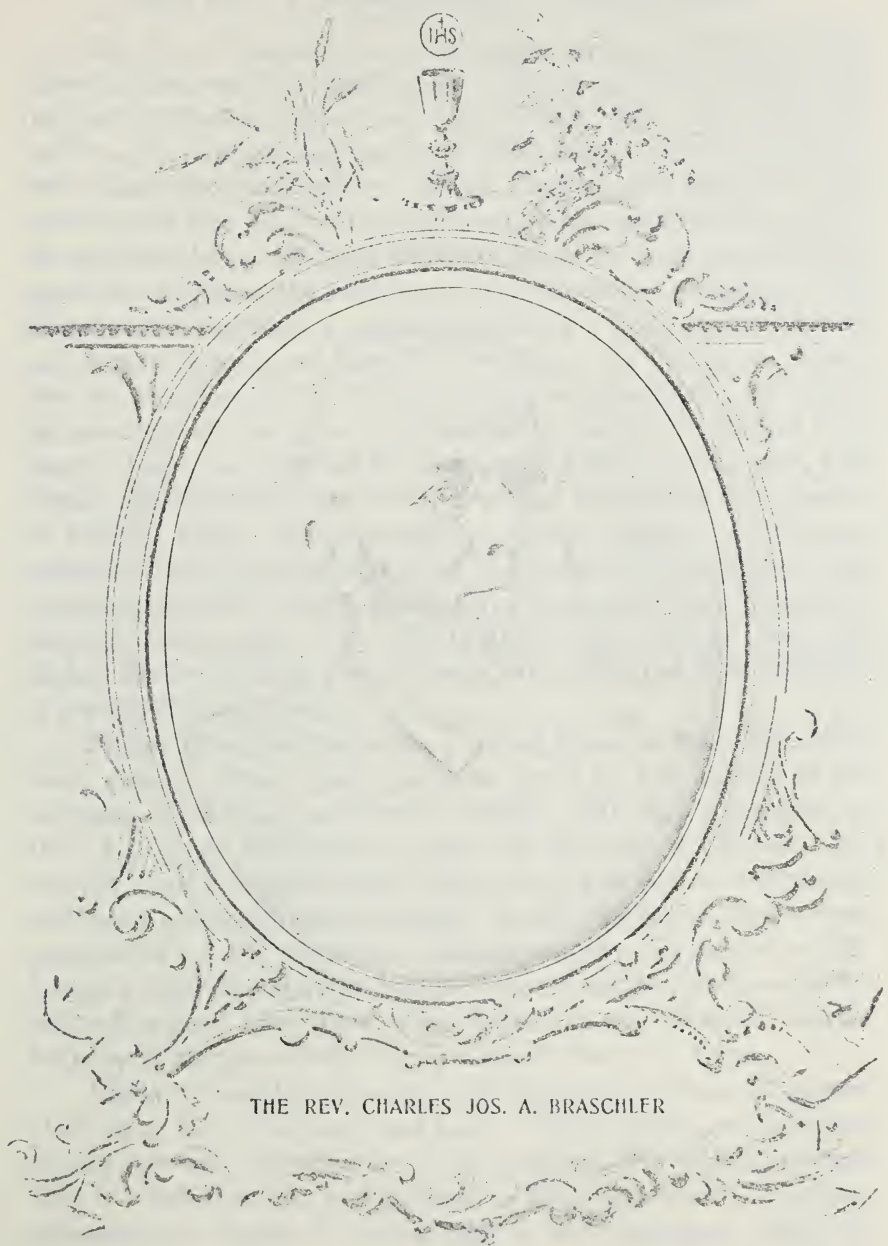
Mr. Brady remained in that city until 1858, when he removed his family to the town of Elyria, Lorain county, Ohio. On the breaking out of the War of the Rebellion, in 1861, he enlisted as first lieutenant in the 42nd O. V. I., the late President Garfield's regiment. He served with his regiment until 1862, when he was transferred by Governor David Tod to become captain of Company H, 103rd O. V. I. He remained actively at the front until June 9, 1863, when disabilities received in the line of duty forced him to resign his command.

Returning to Elyria to recruit his shattered health, he remained there for some time. He then visited Philadelphia, and finally decided to make the city of Norwalk, Ohio, his home. He

removed there in 1875, and has since been identified with the place. In 1889 he was elected as a Democrat to the State Senate and served with distinction in the 69th General Assembly. He is now a member of the Norwalk board of equalization and revision, and, although in his seventieth year, is most active and energetic.

Mrs. Captain Brady died in Norwalk, August 29, 1897. The three children born to Captain and Mrs. Brady are: Anna, who is Mrs. Thomas Dowd, of Oakland, California; Martin B., residing at Oakland, California; and George F., Jr., who is engaged in business in Norwalk. Captain Brady's ancestors for seven hundred years suffered persecutions for faith and country in Ireland. His grandfather, Bartholomew Brady, was engaged in the rebellion of 1798, and was brutally treated after he was taken prisoner by the British at the battle of Ballinacinch. The Captain is full of their patriotism, fire, and love of liberty. He is both a soldier and a statesman, and on every occasion has exhibited the courage of his convictions. He esteems physical fear as the "virtue of slaves," while an unjustifiable right-about-face he regards as cowardice both physical and moral. He is most decided in character, is tender of heart, and loyal to faith, to country, and to friends. In all respects he is a manly man who may always be found in the open, fighting under the flag across whose folds are inscribed his principles and his convictions, which, in political life, are those of Andrew Jackson: "Equal rights to all and special privileges to none."

In matters religious, and touching Church discipline, Captain Brady is a soldier in his faithfulness, obedience, and bravery. He is devoted to the cause, is prompt in fulfilling commands and in carrying out instructions, while in the battle against vice and in behalf of virtue he almost anticipates the orders of his General. His humility is not inconsistent with his bravery, nor is his readiness to obey at all in conflict with his intelligence. He is a faithful, practical Catholic, is generous in support of religion and education, and at all times gladdens the heart of his pastor by his exhibition of good will, and his soldierly zeal for God's honor, the spread of religion, and the salvation of souls.



THE REV. CHARLES JOS. A. BRASCHLER

THE REV. CHARLES JOS. A. BRASCHLER.

The Rev. Charles Jos. A. Braschler, pastor of Holy Trinity Church, Bucyrus, Crawford county, Ohio, was born at Lachen, on the Lake of Tarich, Switzerland, October 30, 1842. He is the only survivor of an interesting family of eleven born to Jacob and Elizabeth (Baechtiger) Braschler. When twelve years of age he was sent to work in a large cotton mill, where he continued four years. By applying himself during his spare hours he had, when sixteen years old, acquired the rudiments of an excellent education. He subsequently attended a normal school for a year, studied Latin, and otherwise prepared himself for college. At the age of seventeen he was admitted to Maria College, at Einsiedeln, conducted by members of the Order of St. Benedict, where he studied four years. Later he attended the college at Fribourg one year, and during the following two years he studied philosophy and physics at Monza, Italy. He accompanied Bishop Rappe, in 1867, to America, having been accepted by that prelate for his diocese, and at once entered St. Mary's Seminary, Cleveland, where he studied theology three years. July 17, 1870, he was ordained priest by Bishop Mullen of Erie, Pennsylvania, who officiated in the absence of the Rt. Rev. Ordinary.

Father Braschler began his pastoral labors at Edgerton, Williams county, Ohio, where for three years he had charge of six missions, extending over three counties. He was appointed, in 1873, to Upper Sandusky as pastor of St. Peter's Church. He erected there a splendid brick church, 60 x 140 feet in dimensions, and also a commodious parsonage. In the autumn of 1888 he was transferred to Ft. Jennings, Putnam county, as pastor of St. Joseph's Church, where he faithfully exercised the functions of his holy office until May, 1899, when his fourth field of labor became his present charge—Holy Trinity Church, Bucyrus, Ohio.

Father Braschler possesses a strong, harmonious character. He is firm, but considerate and kind. While serious, as his sacred calling requires him to be, he is not averse to that which now and then is relished by the best of men—a little nonsense. In fact his phrenological organ of mirthfulness is well developed, while his large faculty of comparison, after doing service as an aid in

practical instruction, is also of use as a mirth-provoker by compassing those contrasts that show the droll and the ludicrous sides.

The congregations over which he has presided as a priest, and the thousands who have been cheered and bettered by his ministrations and example are a unit in testifying to his devotion to duty, his fatherly care for those placed in his charge, especially the children, who soon learn to run to him rather than from him, and whose characters develop under the mild influence which he knows well how to exercise, just as the tender plant grows in the warmth and brightness of the sunlight. Not only the older people but even these children know how to distinguish as to his character. They know there is nothing of weakness connected with it, but everything that means strength. They know that where he leads they are safe to follow, and when he commands theirs is the duty of obedience. Hence the confidence, respect, and reverence thus begotten are to a degree the measure of the character of the Rev. Father Braschler.

These considerations, independent of his character, would indicate a spiritual wisdom and constancy in this good priest. They imply that, while at times mirthful and enjoying the lighter things, his life is serious, and the powers of his soul are rapt to higher flights than worldlings can conceive of. His life and record would indicate his adoption of the thought in the lines of the Catholic poet, Christina G. Rossetti, that,

"The wise do send their hearts before them to
Dear blessed Heaven, despite the veil between;
The foolish nurse their hearts within the screen
Of this familiar world, where all we do
Or have is old, for there is nothing new;
Yet older far that world we have not seen;
God's presence antedates what else hath been;
Many the foolish seem, the wise seem few."



THE REV. JOHN OTTO BREDEICK

THE REV. JOHN OTTO BREDEICK.

The late Father Bredeick was the founder and pastor of St. John's congregation, Delphos, Ohio. He ministered there from 1844 till his death, which took place August 10, 1858. In 1848 he established also the parish at Ottoville, in Putnam county, and attended it from Delphos during the last ten years of his life. That little settlement was dear to him since he called it after one of his own Christian names. His great labors at Delphos for fourteen years, and at Ottoville during ten years, are evidenced by the developments made on the foundations which he laid. Much of the prosperity of the city of Delphos itself, and of St. John's congregation in particular, is due to him.

Full of the wisdom of the Church he anticipated the future in everything he did. On his arrival in northern Ohio, he purchased a large tract of land, in what was known as "Section Ten," from the government. A part of this land is now the site of the flourishing city which he called Delphos. St. John's Church and school property, which he donated to the people, is the most extensive in the Diocese of Cleveland. The church property at Ottoville he also presented to the few who, at the beginning, comprised that congregation. With his own private means he bought and paid for these lands, thereby saving to the present generation a large amount of money, and much of the worry and labor connected with the raising of money even in the present prosperous times. In truth, what he saved to the people of Delphos of today is duly appreciated by them.

He built St. John's first Church and also the pastoral residence at Delphos at his own expense. He never accepted his salary, to which he was entitled, from either of the congregations where he labored. On the contrary he spent his private funds, and also himself, for religion's sake and in the interests of the people. He shared the hardships and privations of pioneer life with his associates and fellow citizens. When these complained or became disheartened he spoke glowingly to them of the future both in time and eternity, and encouraged them to persevere and to labor. He established an order of Sisters to teach in the schools, and he paid all the expenses out of his own purse. When death called him, in

1858, he had the happiness of seeing well developed and in daily increase the things which he had undertaken for God's sake. He saw the triumph even with his own eyes, and he heard his name gratefully spoken on every hand as a household word.

The Rev. John Otto Bredeick was born at Verl, in the province of Westphalia, Germany, January 22, 1789. He was ordained a priest at Osnabrueck, Hanover, in 1822. Consequently when he died he was in the seventieth year of his life and the thirty-sixth of his priesthood. Twenty-two of these latter years he devoted to the labors of the ministry in his native land, where he attained to various ecclesiastical distinctions. One of these was membership in the Cathedral Chapter at Osnabrueck. He left these and also a degree of comfort at home for trying missionary and pioneer life in America, to the performance of the arduous duties of which he felt himself called. That Providence had to do with directing his steps few acquainted with the results of his labors will question. Much of the spiritual and temporal prosperity of the southwestern section of the diocese is generously credited to his efforts and his foresight.

He was a man of great force of character, which exhibited itself even in little as well as in great things. He was contented in the midst of toil and complained not even when suffering multiplied discomforts. Much of the time when he did not choose to fast he would prepare his own scanty meals. His humility and simplicity evidenced not only the spiritual and the moral in the man but also the strength begotten of these. He was equal to imparting that strength to others. The well-disposed readily experienced it, while even the indifferent were not unimpressed. Hence this good priest was a leader and guide to those about him. He was the director and inspirer of the people of Delphos, many of whom have vivid and pleasant recollections of good, generous, zealous Father Bredeick.

This humble priest, judging from his character and career, might be supposed to have used these words of Browning as a prayer:

"Maker and High Priest,
I ask Thee not my joys to multiply,
Only to make me worthier of the least."



THE REV. JOHN B. BROUN

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In Lorraine, near Metz, in the diocese of Nancy, Rev. John B. Broun, pastor of St. Bernard's Church, Akron, Ohio, was born March 2, 1834. His parents were Nicholas and Catherine (Noel) Broun. He was but thirteen years old when he came to this country. Father Broun began his classical studies under the Basilian Fathers in Assumption College, at Sandwich, Canada. After considerable progress in that institution he entered St. Thomas' College, at Bardstown, Kentucky, where he continued as a student for more than two years. He then returned to Assumption College, at Sandwich, where he received minor orders, and later was ordained priest, at Ste. St. Marie, by Bishop Baraga, August 30, 1863.

His first appointment, immediately after ordination, was as pastor of the Church of the Holy Redeemer, at Eagle Harbor, Michigan, Diocese of Marquette. In fact, his charge consisted of three churches and sixteen missions. His robust health and zeal were tried by his labors in that field. Many Indians were among his people. Most of these knew French, their parents having been taught by French missionaries; and as Father Broun's native languages are French and German—the tongues of Alsace and Lorraine—he was understood by his people both in pulpit and confessional. He labored there nearly three years, doing much good.

In June, 1866, he was received into the Diocese of Cleveland, and Bishop Rappe appointed him, July 19th of that year, pastor of St. Bernard's Church, Akron. He at once took possession of his charge and at this writing, the last days of the 19th century, he is in the thirty-fifth year of his continuous pastorate in that city. He enlarged the old church when the increase in his congregation demanded it, and later he built the substantial and imposing parish school. He is now (1900) preparing for the erection of the new St. Bernard's Church, at a cost of \$100,000. In architectural style, dimensions, and appointments it is to be the finest church edifice in Akron, and will be a credit to both pastor and people.

Rev. John B. Broun is a splendid specimen of manhood and a true representative of the good old stock. He is tall, robust, and

proportionately developed—a large man who possesses both mental and physical energy. He has never had an assistant and does not need one today. Although in his 67th year, he is yet able to do much hard work. His high sense of duty and his zeal have such a backing in the forcefulness and naturalness of the man that he has succeeded in making his people practically one in parochial temporalities, just as he has kept them a unit in the faith. This implies not only great moral power, but also the kind of ability that gives a practical turn to every-day affairs among men. He is a controlling and directing force among his people. He has been in their midst so long that the old and the young not only know him well, but love him for his constancy, his devotion, and his untiring energy in their interests. They, too, are well known to him, and by the exercise of his directive and executive abilities all obstacles to their harmony and enterprise as a congregation are speedily and happily removed.

Where great force of character and robustness are distinguishing traits in a pastor, one as a rule rarely looks for those finer and milder qualities which seem to be the inheritance of many less forceful and vigorous; but when these seeming opposites are met with an agreeable surprise is the result. This is exactly the experience of many who have learned to know the pastor of St. Bernard's. The paradoxical in his manner and character perplexes while it pleases. It invites a closer scrutiny of the man, which, when attempted by one not well acquainted with him, requires to be very exact and peering to get a clear insight as to the number, balance, and character of his mental and moral qualities. While a strong man in every respect—firm, decided and stern—there is yet a wealth of mildness, gentleness, and Christian tenderness to be found close to the surface in the veteran pastor of St. Bernard's.

He wisely considers rational man, and created things in their entirety—the whole universe

"A gracious instrument on whose fair strings
We learn those airs we shall be set to play,
When mortal hours are ended."

IHS



THE REV. JOHN B. BUERKEL

THE REV. JOHN B. BÜERKEL.

The parents of the reverend gentleman selected for this sketch were Francis and Catherine (Weiss) Buerkel. They were natives of Lorraine, France. The former died in 1870, and the latter in 1855. Father Buerkel was born at the village of Danne, in Lorraine, France, June 7, 1842. Following his preparatory training he spent four years in the college at Sarreburg, and three years in the Petit Séminaire at Pont-à-Mousson, where he completed his classical education. He then emigrated to the United States, and, in 1864, was accepted as a theological student in the Cleveland diocesan seminary. Having fulfilled all the requirements, he was ordained by Bishop Rappe, May 18, 1867.

Speaking French and German he was in demand in congregations made up of these nationalities. It was fitting, therefore, that his first appointment was to St. Nicholas' Church, Berwick, in Seneca county, where for four years he preached to the people in both these languages. He was next placed in charge of the French congregation worshipping in the Sacred Heart of Jesus' Church at Harrisburg, Stark county. He remained there over seven years. His third appointment was as assistant priest in St. Mary's (German) Church, Massillon, from which, after one year, he was removed to become pastor of St. Joseph's Church, Maumee City, Lucas county. After three years there he was made assistant at St. Peter's Church, Canton, where, with his usual zeal, he ministered to the people for the long period of fourteen years. Finally, in 1896, the people of St. Paul's Church, New Berlin, Stark county, were blessed by his being sent to them as their pastor. He is there at this writing (1900), having been active on the mission for nearly thirty-four years.

Not only from observation, but also by reputation, the Rev. John B. Buerkel is known as a most deserving priest. Even his very instincts are ecclesiastical. Hard labor constantly and faithfully performed has always marked his career. The earnestness and simplicity of his manner and life have made him friends everywhere, as well among non-Catholics as among his own people. To the latter he has much endeared himself by his constancy, his devotion to their interests, and by his kind, generous, and friendly

disposition. Of the thousands yet living, who have known him both as a man and as a priest, there is not one who has not a kind word to say of Father Buerkel and who is not delighted to meet and greet him.

THE RT. REV. EDMUND BURKE, V. A.

This distinguished ecclesiastic and zealous missionary was Vicar Apostolic of Nova Scotia from July 4, 1817, till his death at Halifax, December 1, 1820.

If it be enquired why he should be biographically and pictorially presented in this work, it can be answered that he was the first resident pastor in the territory now comprising the western section of the Diocese of Cleveland, and as such he certainly has strong claims to recognition. There are those yet living who are said to have from the lips of several who saw and heard him many things regarding his manner and character and also touching his record, especially during the two years 1795-1797, which he devoted to the sowing of the good seed in northwestern Ohio. For a time, however, that record was lost sight of, but, about 1880, it was discovered and revived by Bishop Maes, of Covington, Kentucky.

Providence surely had to do with sending him to minister to the white residents and the unsettled Indians on the banks of the Maumee, for his services to both were much needed at the time, and, doubtless, were welcomed and keenly appreciated. He was the connecting link between the time of the desultory labors of the Jesuit Fathers, who left northern Ohio, in 1751, and the arrival, in 1817, at Dungannon, in Columbiana county, of Father Fenwick, who later, 1821, became the first bishop of Cincinnati.

The Rt. Rev. Edmund Burke was born in Ireland about the year 1743. It is said that the major portion of his education was obtained in France, and that after ordination he labored in his native land for several years. He emigrated to Canada, May 16, 1787, and was parish priest at St. Pierre, and at St. Laurent, Isle Orlean, from 1791 till 1794. For a short time in the latter mentioned year he held a professorship in the theological seminary at Quebec. His ability and erudition eminently qualified him for



THE RT. REV. EDMUND BURKE, V. A.

the position, but his desire for missionary work militated against these and rendered him somewhat discontented.

Accordingly, at his own request, he was sent by the bishop of Quebec to the Indian missions in Michigan and northwestern Ohio. After a wearisome and tedious journey, but with his missionary spirit exulting, he arrived at his destination. He was the first resident pastor of St. Antoine de la Riviere aux Raisins (now St. Mary's Church, Monroe, Michigan). He later resided or rather made his headquarters near Fort Meigs, on the east bank of the Maumee river, adjacent to the town of Perrysburg, in what is now Wood county, and just across the river from what is called Maumee City, or South Toledo. He ministered to the Indians and the scattered whites in that section from February, 1795, till after February, 1797. In the latter year he was sent to Fort Niagara, New York, where he remained till 1803. He was then transferred to Halifax, Nova Scotia, to become the first resident pastor of that place. He labored there about seventeen years, receiving, in 1817, the Vicarship Apostolic for that territory, in token of merit and as a favor from the Holy See. He filled this high office most acceptably during three and one-half years, when death put an end to his great labors in about the seventy-seventh year of his age.

His unique garb and his finely-chiseled features, as seen in the accompanying portrait, discovered through the untiring efforts of Bishop Gilmour, will incline the reader to attempt to form estimates of his manner, character, and ability. It may be a help to say that he was both dignified in bearing and truly ecclesiastical in demeanor, and that he exemplified the true Irish missionary spirit. He spoke more than one of the tribal or Indian dialects, also the French, and, of course, his native tongue, and the language of the Church, the Latin. He was forceful in everything, exhibited both moral and physical courage, and capped all his fine qualities with the crown-sheaf of great zeal for God's honor and glory and the salvation of souls.

In the earlier years of the Diocese of Cleveland the labors and character of the Rt. Rev. Edmund Burke were lost sight of, but on discovery later were much discussed. Doubtless, as far as known, his career there and elsewhere has been a source of edification and

encouragement to many priests who felt themselves sorely tried on the mission. His life and labors helped them to think that, if in those early days there were men who blazed the way, surely subsequent generations could furnish others to walk in that way and keep it clear of great obstructions, even if brambles and thorns must ever be present.

Such men have been and are now to the fore in those parts, and the lessons taught by the lives of the Burkes, the Fenwicks, the De Goesbriands and the Rappes have borne good fruit. Their record and bright example are inseparable from the history of the spread of religion in northern Ohio and the Diocese of Cleveland. They constitute an encouraging inspiration and a pleasing retrospect, for,

"Looking back along life's trodden way,
Gleams and greenness linger on the track;
Distance melts and mellow all today—looking back.

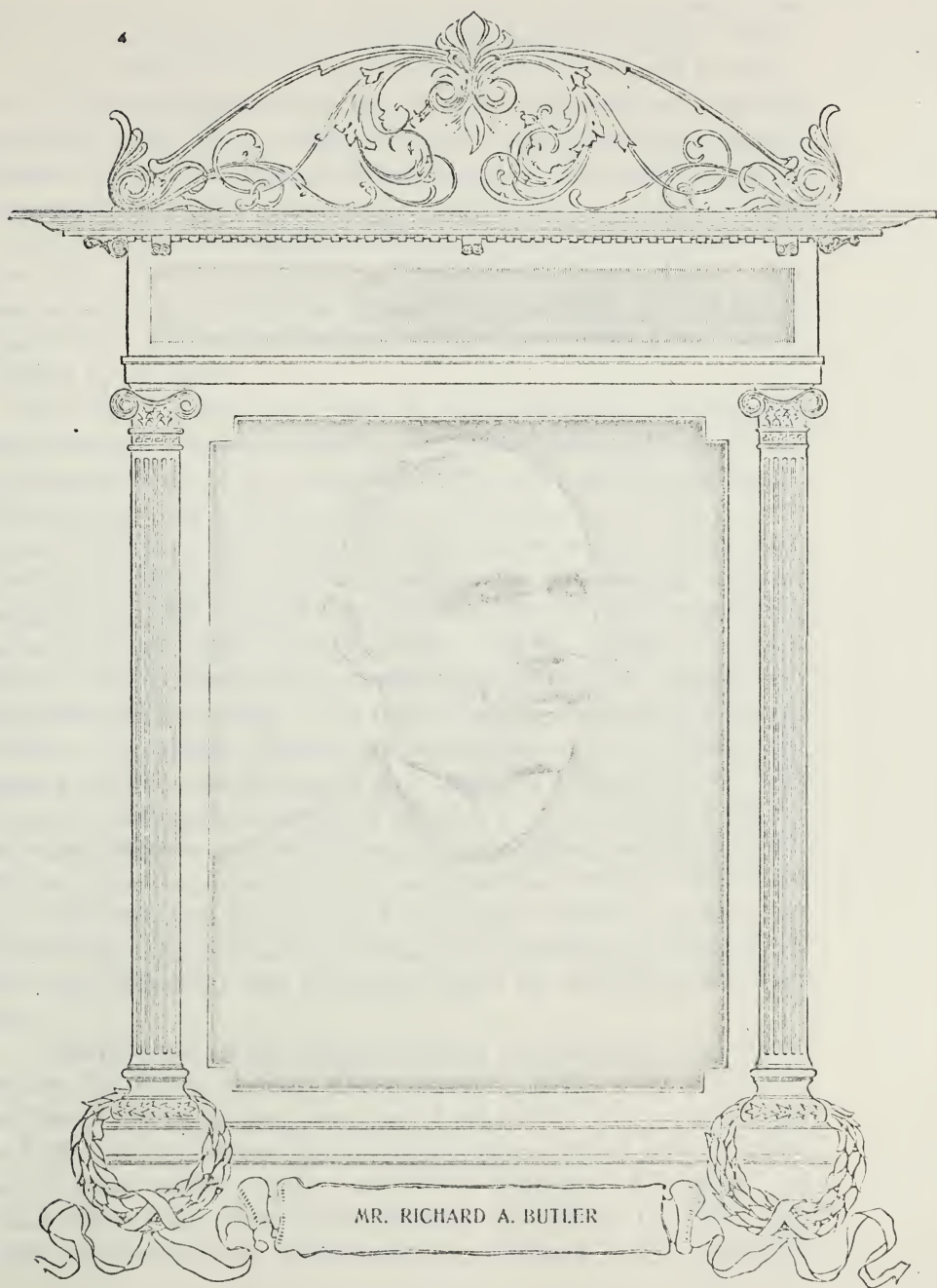
Rose and purple and a silvery gray;
Is that cloud the cloud we called so black?
Evening harmonizes all today—looking back.

Foolish feet, so prone to halt or stray;
Foolish heart, so restive on the rack!
Yesterday we sighed, but today—looking back."

MR. RICHARD A. BUTLER.

The subject of this sketch is the superintendent of the Cleveland, Ohio, house of correction. He was born at Lansingburg, Rensselaer county, New York, January 21, 1855, and was educated in the township schools until his fifteenth year. He is the oldest of a family of nine. His father was Mr. William J. Butler, a native of Ireland, having been born in Limerick, August 10, 1829. His mother's maiden name was Miss Catherine Lowrey. Both died in Columbus, Ohio, the former in 1893, and the latter in 1897.

The Butler family removed to Columbus, Ohio, in 1870, on the introduction in the penitentiary of the manufacture of brushes, a business his father and grandfather conducted on two continents for three generations. Mr. Richard A. Butler continued there for about three years, after which he spent one year in Pittsburg



doing journeyman's work. Following this he introduced the brush making business in the Cincinnati house of refuge, where he continued until 1877. He then accepted the position of foreman in the Cleveland house of correction. He remained in Cleveland until 1891, when he was appointed to the superintendency of the Southern prison, at Jeffersonville, Indiana. He conducted that institution until 1893, when, under Mayor Blee's administration, he was tendered the superintendency of the Cleveland house of correction, which he accepted and which he held until 1895. He then engaged in business for himself, but, in 1899, he was again called to be the superintendent of the same institution, which position he yet holds.

Mr. R. A. Butler is a man of rare intelligence, mechanical skill, and great executive ability. The forcefulness of his character is evidenced both in his countenance, his voice, and his physique. He stands six feet and four inches. His orders are issued in such manner and tone as to impress and require ready and prompt obedience. Even his facial expression is commanding without being severe. He is capable as a ruler of men, and when occasion requires he can both lead and direct. His knowledge of human nature is not confined to its criminal aspect alone; it includes also its higher and better side. The promptings of the heart are known to him. He almost divines the encroachments of appetite and passion on the moral nature, and these he counteracts as best he can by aiding the teachers of religion in the institution, and by enforcing tidiness and cleanliness, strict discipline, and good order. He has the will and the ability to carry out the work of reform and general betterment for which the institution which he governs was established. Because of these things he is credited with being the best superintendent the Cleveland house of correction has ever had.

Independent of his calling, and in the domestic and social orders, Mr. Butler exhibits many agreeable traits. His pride is in his family and in the large number of his friends who have learned to know and appreciate him. Among these stands first his good wife whose maiden name was Miss Margaret O'Connor, of Cincinnati, Ohio. They were married November 12, 1889. Of three children born to them only one, Richard A., Jr., survives.

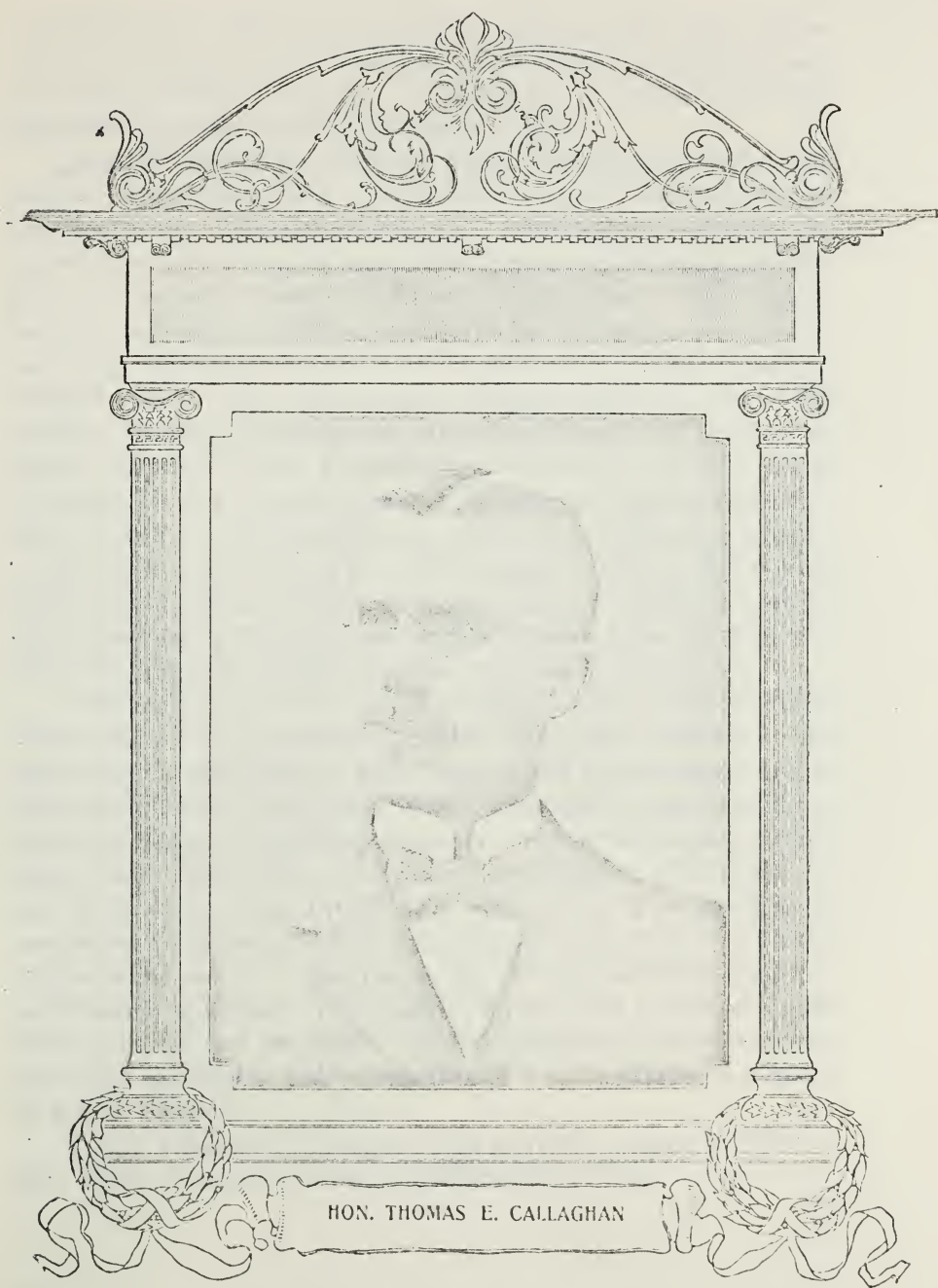
THE HON. THOMAS E. CALLAGHAN.

The judge of the Insolvency Court of Cleveland and Cuyahoga county, Ohio, is selected as the subject of this mention, as well because of his personal worth and prominence as because he is the first Catholic elected to a county judgeship in the Western Reserve. Judge Callaghan well deserves the distinction.

He is a native of the city of Cleveland, and is the second oldest of a family of five born to Jeremiah and Bridget Ann (Heffernan) Callaghan. His birthday was August 21, 1865. His father is a native of Ireland, and his mother was born in Canada. Since 1872 the elder Callaghan has been engaged in the business of manufacturing sheet and metal ware, stoves, and furnaces. He has succeeded well, for it has always been his aim to do honest work, and to deal fairly with his patrons.

Prizing education highly Mr. Jeremiah Callaghan saw to it that his children enjoyed the best educational advantages. Accordingly, Judge Callaghan as a boy was sent to the Cathedral school, where he made good progress. This he followed by a course in literature and law at the University of Notre Dame, Indiana. He graduated with honors, and was admitted to practice in 1885. November, 1901, he was elected as a Democrat to the Insolvency bench of his native county. He triumphed by 2,000 majority, which, in a county normally Republican by 4,000, meant a change of 6,000 votes. This certainly was a great personal honor to Judge Callaghan.

Through his practice, and as a close observer, he saw the great needs for a juvenile court to try youthful offenders and look after the wants of unprotected youth. He originated the bill creating that court, and took care that the spirit of the law would be reformatory, looking especially to the work of providing official parents or protectors for the fatherless, neglected, or delinquent minors of Cleveland and Cuyahoga county. The bill was passed in 1901; the law went into effect in June, 1902, and he became the judge of the court thus created. It is needless to say that, for his successful efforts in that direction, he has the thanks of the entire community, and that he himself can not be other than conscious of the great good he has done and is daily accomplishing.



If nothing else stood to his credit his work in this respect alone would be enough to commend him to all Christian, thinking men regardless of sect or party. In truth he is one of the most deservedly popular men in northeastern Ohio.

Besides being a good lawyer, Judge Callaghan possesses the judicial temperament, and is far from wanting in breadth of view and intellectual compassing capacity. Although but thirty-seven years of age, he is a man of mature judgment, remarkable prudence, great conservative power, and force of character. His mental balance and quiet disposition preclude the exhibition of any unbecoming vehemence in speech or act, and his high sense of justice, coupled with his keen discernment, bandages tight the eyes of the goddess, thereby shutting out all encroachments of passion or special interests in the determination of causes. A just judge is, indeed, an ideal character, and it ministers to Judge Callaghan's fame, as well as to the satisfaction of his army of admiring friends, to find him ever striving for the realization of the ideal—ever holding high before all the people the balance in which he weighs, with exactness and nicety, the human nature of the children and the older litigants, the facts, the law, and the circumstances.

Although new in the judicial office he has given no little satisfaction by his promptness, fairness, and great firmness. His reputation, in the sense of fame, has spread considerably, and is being daily added to by good friends who lose no opportunity to sound his praises, forgetting, however, in their benevolent enthusiasm, that, "Fame has no necessary conjunction with praise; it may exist without the breath of a word,—it is a recognition of excellence which must be felt, but need not be spoken. Even the envious must feel it." And this is true in the case of the excellent gentleman in question. His qualities do not need a crier, nor does his success depend on praise. Justice meted out and duty done are all an intelligent public requires to fix the status of a faithful public official.

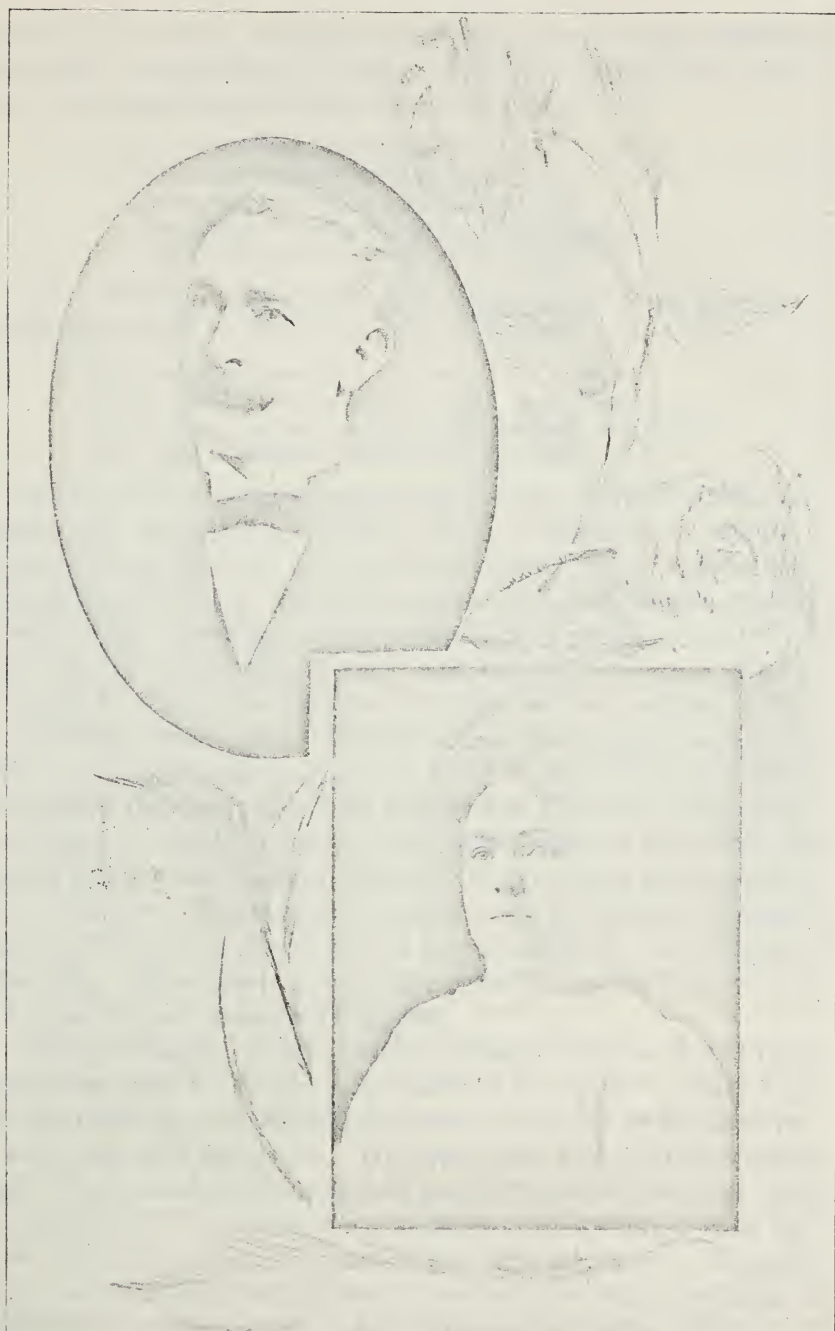
Judge Thomas E. Callaghan was married, August 3, 1898, to Miss Marie Antoinette Voltz, of Buffalo, New York.

MR. ANTHONY CARLIN.

Mr. Anthony Carlin, of the Cathedral parish, Cleveland, Ohio, is prominent among the leading and notably successful business men and manufacturers of northern Ohio. Unaided he accomplished the great things that stand to his credit today in the business world. His remarkable success, instead of rendering him imperious or heartless, has had the opposite effect, and has even broadened and liberalized the man—that is if such qualities native to the true Irish gentleman can be heightened.

He was born at Tonduff in the county of Donegal, Ireland, August 2, 1857. His parents were John and Mary (McGlynchey) Carlin. In 1872 he emigrated to the United States, selecting the city of Cleveland as his place of residence. At once he bestirred himself in the way of selecting a calling, and learned the practical side of the iron-foundry business. As early as 1881 he embarked in the moulding business for himself, establishing, with limited means, what was then known as The Viaduct Foundry. Being honest, practical, and industrious, he prospered. In 1885, his enterprise became The Standard Foundry and Manufacturing Company. To it he added, in 1897, The Standard Steel Range Company, and this year (1900) he completed his large plant by compassing also The Standard Register Company. Besides considerable valuable and improved real estate he is the sole owner of all these industries, which give employment to over four hundred hands. His manufactured products find a market in nearly every State in the Union, and his several enterprises call for a large outlay of capital.

October 11, 1892, Mr. Anthony Carlin was married to Miss Mary Angela Daly, a native of Cleveland, the youngest daughter of the late Peter and Margaret (McManus) Daly, of the Cathedral parish, who were among the pioneer Catholics of that city. Their marriage has been blessed with three children, whose names are: John Elmer, Clarence James, and Mary Colette Carlin. Mrs. Carlin was educated in the Ursuline Convent in her native city. She gives the evidence of her culture not only by her brilliancy but also by her refined manner, agreeable disposition, and domestic traits. Few women in Cleveland are better or more deservedly esteemed and loved than is she, because of her graciousness to all, and her charitable considerateness of those conditions



MR. AND MRS. ANTHONY CARLIN.

and situations which, as lights and shades, serve to set forth the personality and qualities of others. The Hon. Mrs. Norton had Mrs. Carlin's prototype in mind when she wrote:

"And the lady dreamed
Of succor to the helpless, and of deeds
Pious and merciful, whose beauty breeds
Good deeds in others, copying what is done,
And ending all by earnest thought begun."

Mrs. Elizabeth Browning, with equal fitness and generous truthfulness might be quoted in point as follows:

"Her air had a meaning, her movements a grace;
You turned from the fairest to gaze on her face;
And when you had once seen her forehead and mouth,
You saw as distinctly her soul and her truth."

Some of the personal characteristics of Mr. Anthony Carlin are honesty and directness of speech and act, simplicity of manner, kindness and generosity, and a marked respect for the convictions and opinions of others. As well because of his own tolerant nature as because his experience attests the fact, he is proud to be able to state that his Catholicity, though well known, has never been a hindrance to him in his business, but that, on the contrary, it has always been a great aid. Naturally honest, his religion imparts to that virtue a supernatural character, and it at the same time enables him to have the credit of it even among non-Catholics. He therefore enjoys a twofold advantage, the reflex effect of the virtue on himself, and the direct effect which it has in the way of his reputation in business. He therefore concludes that no Catholic business man in this day and country need fear to suffer in trade because of his faith. If he suffers loss it will not be because he is known to be a practical and consistent Catholic.

These thoughts are Mr. Carlin's, casually expressed, and they imply more than the reader may gather at first glance. They hint that the man who conceives them must necessarily be an observer of both men and situations. He must have a clear, fair, logical mind. Fortunately Mr. Carlin is of just such mental make-up. He has succeeded in business more because he is a thinker than because of his muscle, or his practical skill as a mechanic. Through numerous assistants he personally conducts his large business, a feat which requires pronounced directive and executive ability.

THE VERY REV. ALEXIS CARON.

It is fifty-two years since the late Father Caron was adopted into the Diocese of Cleveland, 1848-1900; it is twenty-seven years since he passed to his reward, 1873-1900; and yet there are large numbers of Catholics in Cleveland, Sandusky, and other places where he labored, who are mindful of him and who bless him for his great zeal and his many good works. This fact means much both for the character of that good priest and for the individuals who have not forgotten him.

Alexis Caron was born, December 8, 1802, at Bilquem, in the Diocese of Arras, France. His parents, as if inspired, marked him from the first for the priesthood. From earliest childhood he, too, took kindly to the notion of the ecclesiastical state, and was docile and assiduous during the years of his college course. After finishing his humanities in the Petit Séminaire of St. Omer he took up his theological studies. Joining the religious order now known as the "Fathers of Mercy," he finished his divinity course and was ordained priest in 1827.

Father Caron's pastoral career in France may be thus outlined: The revolution of 1840 scattered the members of the religious society to which he belonged, and they sought homes and fields of labor in various parts of the country. The subject of this mention continued with the bishop of Arras, who appointed him curate in a small parish at Flechin in the Canton of Fauquemberg. Later he was transferred in like capacity to minister at Wimille. After over twenty years of labor in his native France, the opportunity was afforded him of carrying out his long-cherished desire of joining the American missions. Accordingly he offered himself and was received into the Diocese of Cleveland by Bishop Rappe. The date of his arrival was November, 1848.

His record in his new field began with his appointment as superior of the diocesan seminary. He remained in charge of that institution until June, 1856, seven and one-half years, when he was granted a six months' leave of absence to visit his native land. On his return, January, 1857, he was appointed pastor of Holy Angels' Church, Sandusky, where he labored during more than four years. In May, 1861, he went to Painesville to reside



THE VERY REV. ALEXIS CARON

with Father Coquerelle, who was then pastor. Although assigned to no regular charge, he volunteered to attend Ashtabula, where he ministered to the people, 1861-62. He was Administrator of the diocese during Bishop Rappe's visits to Europe, 1862-67, and from November, 1869, to August, 1870. He was, for about twenty years, one of Bishop Rappe's Vicars-General. From 1869 until his death, December 21, 1873, he resided at Charity Hospital, Cleveland, where he acted as chaplain whenever he was able, during his last illness. His remains are interred in St. John's Cemetery, Cleveland, where a monument erected by his brother priests marks his last earthly resting place.

The Very Rev. Alexis Caron was a very zealous, devout, and prayerful man. His faith was as remarkable as was that of Bishop Rappe, and his charity, in the sense of love, was quite consuming. He surely loved his spiritual children as he loved himself, which was an earnest of his great love for God. While not lacking in strength of character, he was noted for his gentleness and tenderness, and for his great desire to have the youth properly instructed in the truths of religion and inspired with a love for its Divine Founder. Those priests who knew him intimately as superior of St. Mary's Seminary and on the mission, and the laity to whom he ministered, bear testimony to his good life and deep piety, and to all those qualities of head and heart which are expected to adorn the character of the true priest. Plain, prayerful Father Caron will not soon be forgotten in the Diocese of Cleveland. The sweet aroma of his saintly life will be wafted from generation to generation, evidencing the truth of the saying that the just shall be in everlasting remembrance.

"In life our absent friend is far away;
But death may bring our friend exceeding near,
Show him familiar faces long so dear,
And lead him back in reach of words we say."

MR. AND MRS. JOHN CARR.

The degree of satisfaction afforded several by having their parents deemed worthy of biographical mention in this work, is measurably heightened in the case of the author of this volume by his enjoying the opportunity and pleasure of recognizing, not only their career, but also some of the qualities which were prominent in the character of his progenitors.

The late Mr. John Carr, of Toledo, Ohio, was a native of the county of Longford, Ireland. His parents were Patrick and Nancy (Hughes) Carr, who reared a numerous and creditable family. When he was twenty-one years old he was married, at Cloonfannon, Leitrim county, to Miss Ann McGuinness, a young lady reared and educated there. Her parents were Edward and Nancy (Kinney) McGuinness. She, with a sister and one brother, comprised the children. The sister having been provided with her marriage portion, the elder McGuinness was free to divide his land equally between the remaining daughter and son. He did so, and thus that daughter's husband, John Carr, became a county Leitrim farmer.

Mr. and Mrs. John Carr for a time enjoyed moderate temporal prosperity, and in the natural order they were happily mated. They reared a family of six, three sons and three daughters. In the order of birth they were christened: Bridget, Catherine, James M., Edward, Michael W., and Annie L. After the emigration of the family to this country, Bridget became Mrs. James McPartland, of Toledo, Ohio; Catherine, Mrs. James Malloy, of Indianapolis, Indiana; and Annie L., Mrs. Edward J. Phillips, of Toledo, Ohio. All have passed away except Mrs. Phillips and the writer.

The "bad times" of 1847-50 in Ireland, occasioned largely by the failure of the crops, had a maddening effect on the landlords, thereby rendering the condition of their serfs, the tenantry, correspondingly deplorable. Many thousands were dispossessed of their land holdings through their inability to pay the rackrents demanded, and John Carr was among this large army of unfortunates. In addition, his stone dwelling, erected by himself, was razed to the ground by the "Crowbar brigade," lest his family

should later find shelter in it; and a further evidence of landlord malice was the feudal ukase that, under pain of eviction, forbade the undisturbed tenantry to harbor or aid the evicted families. In consequence more people were without food and shelter in Ireland during those years than at any other period of its checkered history since English domination. American vessels were in the Irish offings freighted with supplies for the starving and landlord-cursed people, but the British local authorities delayed or red-taped the distribution of relief until the highways were strewn with the carcasses of thousands of men, women, and babes who died from starvation and exposure, that landlord rapacity might be sated, and indirect religious proscription gratified.

Confronted with such a sad state of affairs, and tagged, as were others, as "a mere Irish Catholic," what was John Carr to do! Husbanding his very scanty means, which were derived in great part from the sale of what personal belongings remained to him, he left a modicum to keep the wolf from the cabin door of his young family, and with the remainder he set out, in company with his two brothers, Thomas and James, for America. A younger brother, Captain Michael Carr, had preceded them, and was engaged in sailing a line of boats out of Toledo, Ohio, on the Wabash and Erie canal. The Carr brothers, with the exception of James, who went to Chicago, and yet resides there, joined in the business and continued it until the Wabash railroad, as a rival carrier, rendered it unprofitable. Captain Michael Carr died at Lafayette, Indiana. He was unmarried. Captain Thomas Carr reared a family and died in Toledo, where also the subject of this sketch passed to his reward August 23, 1885, when he was seventy-five years old.

With the first money earned by John Carr in America he paid the passage to this country of his oldest daughter, Bridget. This of course was in addition to his providing for those who remained behind. He soon was able to bring to him his second oldest daughter, Catherine. It was not, however, until 1861, that he was able to save money enough to bring out the balance of the family. Accordingly, June 21, 1861, he had the happiness of seeing himself surrounded by his wife and six children in Toledo, where a home was provided, and a kind Providence made ample

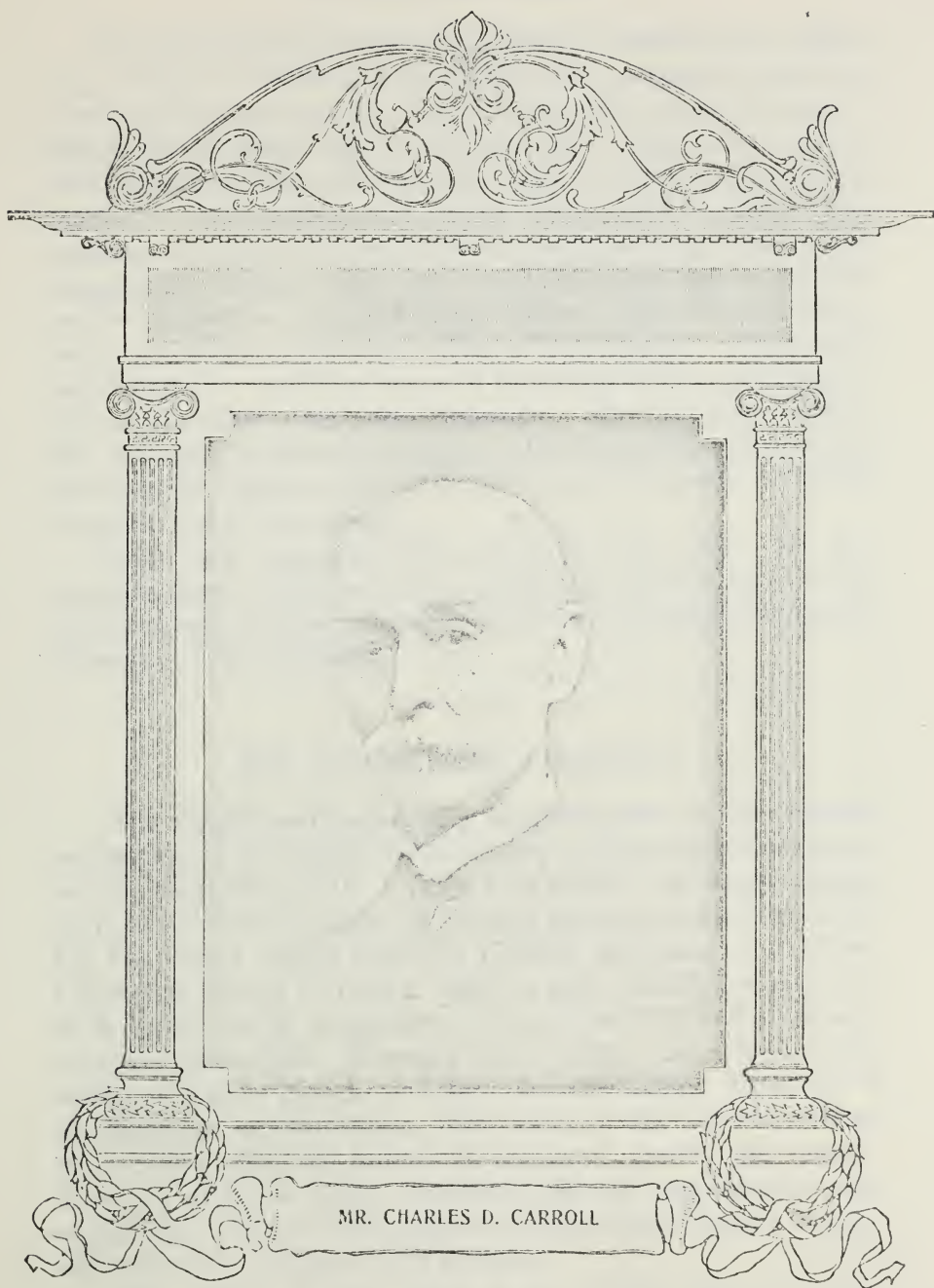
requital for all the sufferings they had endured at the hands of alien rulers in their native land.

If John Carr showed himself worthy of his trust and responsibility as the head of a family, from which family fortune early turned away its face, he was more than ably seconded in his efforts by her, of happy memory, who was his helpmate and the faithful Christian mother of his children.

"She never found fault with him, never implied
His wrong by *her* right; and yet men at her side
Grew nobler, girls purer, as through the whole town
The children were gladder that pulled at her gown."

She was a peace-loving, kind, and motherly woman, from whose eyes was never shut out by darkest cloud the bright star that both pointed out the way of duty and inspired love and hope. Her gentle heart was a fountain of wifely and maternal affection and tenderness. She was never known to speak uncharitably or even unkindly of a neighbor; and if this can be said of her touching the outside world how truly considerate and loving must she have been to those who were bone of her bone and flesh of her flesh. A man may respect, honor, and revere his good father, but for such a woman as Ann (McGuinness) Carr, it is impossible for her son not to recall with tenderest emotion the picture of her beautiful life, and the aroma of the many virtues which adorned her character. She was an humble, prayerful, and intensely Catholic woman. She passed away at her home, in Toledo, July 4, 1877, when she was sixty-four years old.

John Carr might be said to have been a fairly well educated man. He was a very interesting conversationalist and a voracious reader of good books. He delighted in controversial works. Aside from these "The Primacy of the Apostolic See Vindicated" was his favorite textbook. Few laymen were his equals in discussing the groundwork and history of the Catholic Church and its incontrovertible claims to primacy and Apostolicity. To him, even in the aspect of a human society, it was the greatest organization in the world, while in its spiritual character and mission it was, indeed, divinely established, guided, and preserved. His devotion to the Church and his solicitude for everything connected with it were so marked that he grew impatient when those whom he regarded as quite incapable essayed an explanation of its doctrine.



It was a favorite aphorism with him to repeat, if not verbatim, at least in substance, that, "The nearer a person attains to immunity from passion, the greater is his or her power for good." This he would follow with its corollary that, "Anger is as weak as grief, since both mean that we have been wounded and have succumbed." The practice of a certain local priest to invite non-Catholics to lecture on moral and semi-religious topics before his congregation always met with Mr. Carr's disfavor, if not his positive opposition. He held that, "What a man does not know and practice he can not teach effectively to others." Because of such things he was often angry in the sense of being indignant, but never was his anger a soul distemper. He was neither vindictive, nor given to defense of himself. On the contrary, his nature was unselfish, genial, and social, and it was his custom to salute everyone, even in the streets.

John Carr was a charitable, patriotic, manly man. He was very handsome; and the regret is that his portrait can not be presented here, because, owing to his notion of modesty, he always refused to sit for a picture.

MR. CHARLES D. CARROLL.

The capable and painstaking superintendent of the Catholic cemeteries, of Cleveland, Ohio, is very appropriately mentioned here in the person of Mr. Charles D. Carroll. For nearly twenty years he has been in charge of Catholic burial-places in Cleveland. He has always proved himself a valuable lieutenant to the Rev. Chancellor George F. Houck, who has been the efficient manager of St. John's and St. Joseph's cemeteries since 1878, and of Calvary cemetery since 1893. Through the directive and systematizing ability of Father Houck, and Mr. Carroll's faithful discharge of his duties as superintendent, these cities of the dead have been made places noted for orderly arrangement, system, and beauty. They are veritable parks, beautifully laid out, and studded with monuments whereon the imagination fancies angel fingers as having written the epitaphs of the departed.

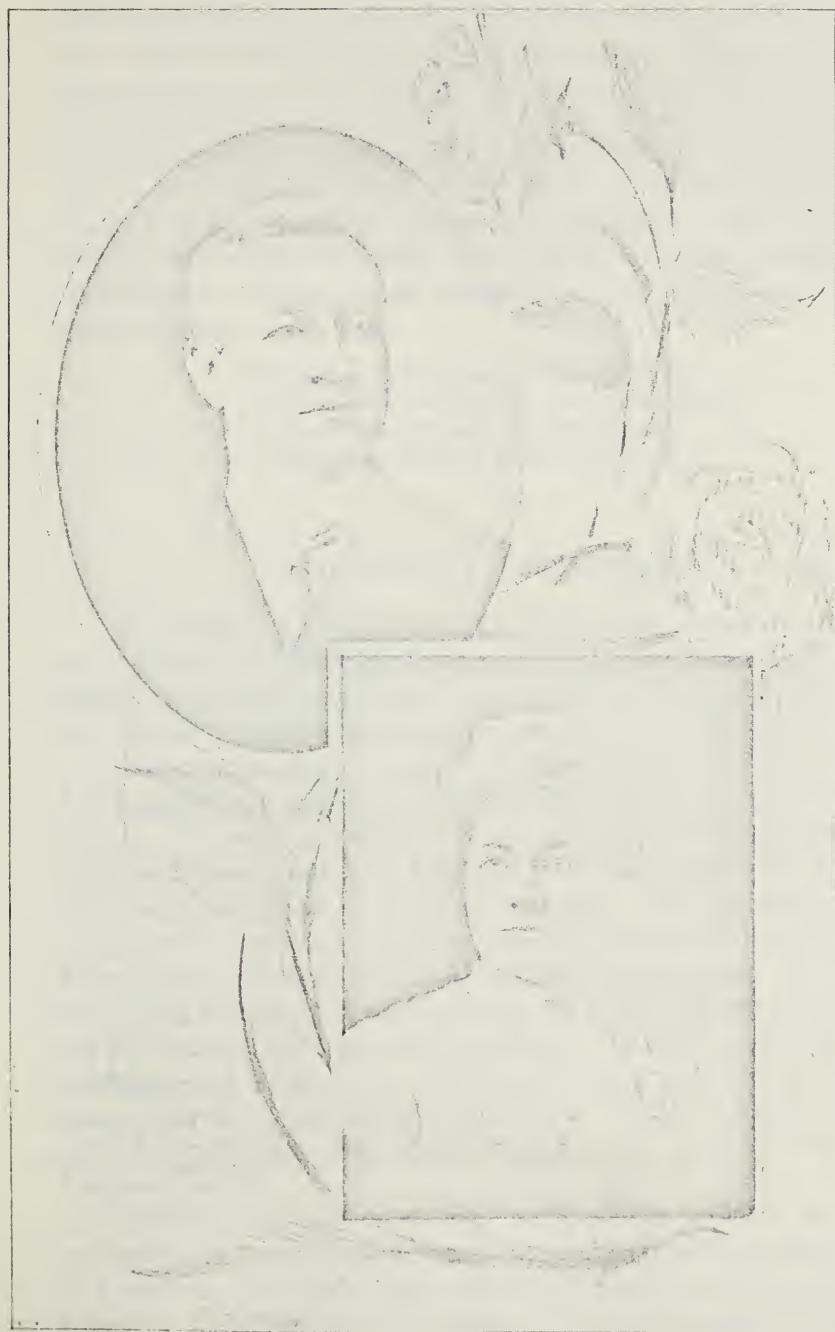
The subject of this sketch is the second oldest of seven children born to Thomas and Annie (Denine) Carroll, at Lowell,

Massachusetts. His natal day was April 15, 1840. He received an excellent education at Cambridge, and was intellectually abreast of his cousin, the late Rev. Frank A. Quinn, of Fall River, Massachusetts, and of his brother, the Rev. W. H. Carroll, S. J., of Georgetown, D. C. He subsequently became a silk hat manufacturer, a business which he followed in St. Louis, Missouri, and Chicago, Illinois. In 1872 he removed to Cleveland, Ohio, where he continued in his line of trade until called to his present position.

In 1874, at East Cambridge, Massachusetts, he was united in marriage to Miss Mary Hawkes, a young lady of culture and good family. Returning to Cleveland their union was blessed, in later years, with a family of four, three boys and one girl. The boys, enjoying the advantages of excellent home training and good education, have grown up a credit to their parents. Charles F. has chosen law as his profession; William K. is a dental surgeon; Thomas J. is engaged in commercial pursuits; and Miss Helen Antoinette is a teacher in the high school, at Conneaut, Ohio. Miss Carroll is a capable instructor who combines with intellectual ability and great conscientiousness the quality of being able to govern well, and at the same time retain the respect and love of her pupils.

Mrs. Carroll is a lady of refinement, practical good sense, and marked domestic qualities. In the rearing of their children she has not only been an aid to her husband in the work of developing their character, but in many respects also her influence and motherly sway have been most potent in smoothing the little asperities and rounding off those angularities which are inseparable from the early life of all children. By her happy methods and knowledge of human nature she has mildly restrained them, and at the same time impressed them with both the duty and becomingness of obedience, and the necessity of respect for superiors and reverence for religion. The results of her teaching and example are happily evidenced in their lives.

Superintendent Carroll is a gentleman of excellent character, many attainments, unquestioned integrity, and marked faithfulness. He brings to the discharge of the duties of his responsible position an equipment which, from the beginning, assured his signal success. Being agreeable, prompt, and reliable, he has



MR. AND MRS. DAVID J. CHAMPION.

given satisfaction not only to the manager of the cemeteries, the Rev. Father Houck, and to the several pastors, but also to those whom bereavement has brought into business relations with him. This close and very satisfactory relationship has continued since the day he became superintendent, and it bids fair to continue so long as his health and strength will enable him to fill his position, which it is hoped will be for many more years. That position adds to Mr. Carroll's native thoughtfulness, renders tender his sympathies, and makes more manifest his religious fervor. With the poet he can truly say:

"Though a veil of shadow hangs between
The hidden life and what we see and hear,
Let us revere the power of the unseen,
And know a world of mystery is near."

MR. DAVID J. CHAMPION.

The subject of this sketch is of such consequence as a prominent Catholic of Cleveland, and as an extensive manufacturer, he being the president of The Champion Rivet Company, that not only himself, but also his ancestors, deserve mention in this work.

Since the days of Cromwell of unsavory memory, Mr. David J. Champion's ancestors on his father's side stood high in the county of Tipperary, Ireland. They early became connected with the Established Church of England in Ireland, and were in great favor with the ruling class and the nobility. His grandfather was an educated man who for years expounded the new catechism of King Henry and Cranmer to his Sunday school class. By teaching others he taught himself also, for he found himself investigating theological and historical questions. He kept on delving and thinking until by the force of his logic, aided by God's grace, he abandoned the heresy of the Established Church of England, and with his wife and their eight children was baptized into the Catholic Church.

Grandfather Champion fully realized his position and the consequences it entailed. It was temporal success on the one hand, or eternal loss on the other. He nobly sacrificed all his worldly prospects and adhered to the truth. He was the agent of one of

the leading landlords, and had the use of twenty acres of land, rent free. He was entitled to carry firearms, which was a high privilege in that day. He stood well with the governing and influential class; but lo! as soon as he forsook the new doctrine by becoming a Catholic he lost all temporal and social favor. He was dispossessed of his land, was deprived of the privilege to bear arms, and was, moreover, disfranchised and practically expatriated. He had to begin life anew in his fifty-fifth year, and to do this he emigrated with his family to the United States, locating at Springfield, Massachusetts.

One of Grandfather Champion's sons, Thomas by name, was married at Springfield, Massachusetts, to Miss Bridget Tobin. They removed to Cleveland, in 1847, and took their place among the pioneer Catholics of that city who then attended the first Catholic Church there, old St. Mary's on the "Flats." The youngest of five children born to Mr. and Mrs. Thomas Champion is Mr. David J. Champion, who is here mentioned as a fitting representative of the family.

He was born April 27, 1861, and is now in the vigor of his manhood. He was educated in the Cathedral schools, and in the Cleveland Spencerian College, where he compassed the commercial course, including phonetic writing, in which he excelled. He connected himself with the Telegraph Supply Company, and later with the engineering department of the Lake Shore and Michigan Southern Railroad. Finally he entered the employ of the Cleveland Rolling Mill Company, which company he served for over nineteen years both in the office and as traveling representative. In April, 1895, he organized the Champion Rivet Company, associating with him Mr. Wilson B. Chisholm and Mr. E. S. Page. Mr. Page has since withdrawn, and Mr. Champion and Mr. Chisholm are the sole owners of the business. The Champion Rivet Company manufactures all kinds of rivets and is the only enterprise of its kind in the United States. It bids fair to rank among the most prosperous business ventures of the day.

Mr. David J. Champion was married, May 15, 1888, in St. John's Cathedral, Cleveland, by Mgr. Thorpe, to Miss Rose, the second oldest daughter of the late Mr. and Mrs. Peter Daly. Like himself she is a native of Cleveland, and like him, too, she was baptized in the Cathedral, and there also made her first Holy

Communion. Mrs. Champion was educated in the Ursuline Convent in her native city, where she took the degree of Bachelor of Arts. Her training and culture, backed by good sense, have served to substitute the practical for the theoretical in her life. She is charmingly domestic, finding in her home duties and surroundings that sweetness and satisfaction which can be found nowhere else. To Mr. and Mrs. Champion have been born four children: David Joseph, Rose Ethel, Eleanor Marie, and Thomas Pierre.

The characteristics of Mr. David J. Champion are such as to commend him to the appreciative. He is plain, but practical, and is more cautious than venturesome. Reliable, steady, and conservative, he exhibits those qualities which are solid and lasting and which win success independent of "good fortune." Sound business principles faithfully adhered to and carried out appeal to his judgment as far outranking the whims of so-called "good luck." He believes that nothing can be accomplished without labor, and that money taken and not earned can not be honestly retained. In other words, he holds to the principle that full measure and good value must be given to both do and retain business. This is honesty in tangibilities. In the higher sense he is equally honest and loyal. With him the ties of home, of friendship, and all the moral and social obligations hold with such force of duty and conviction that neither opposition nor temptation can disturb them. The conscientiousness and decision of character which ennobled the life of his grandfather, and which blessed his father with a contented spirit, appear to be reflected in the subject of this personal mention.

THE REV. CHARLES VINCENT CHEVRAUX.

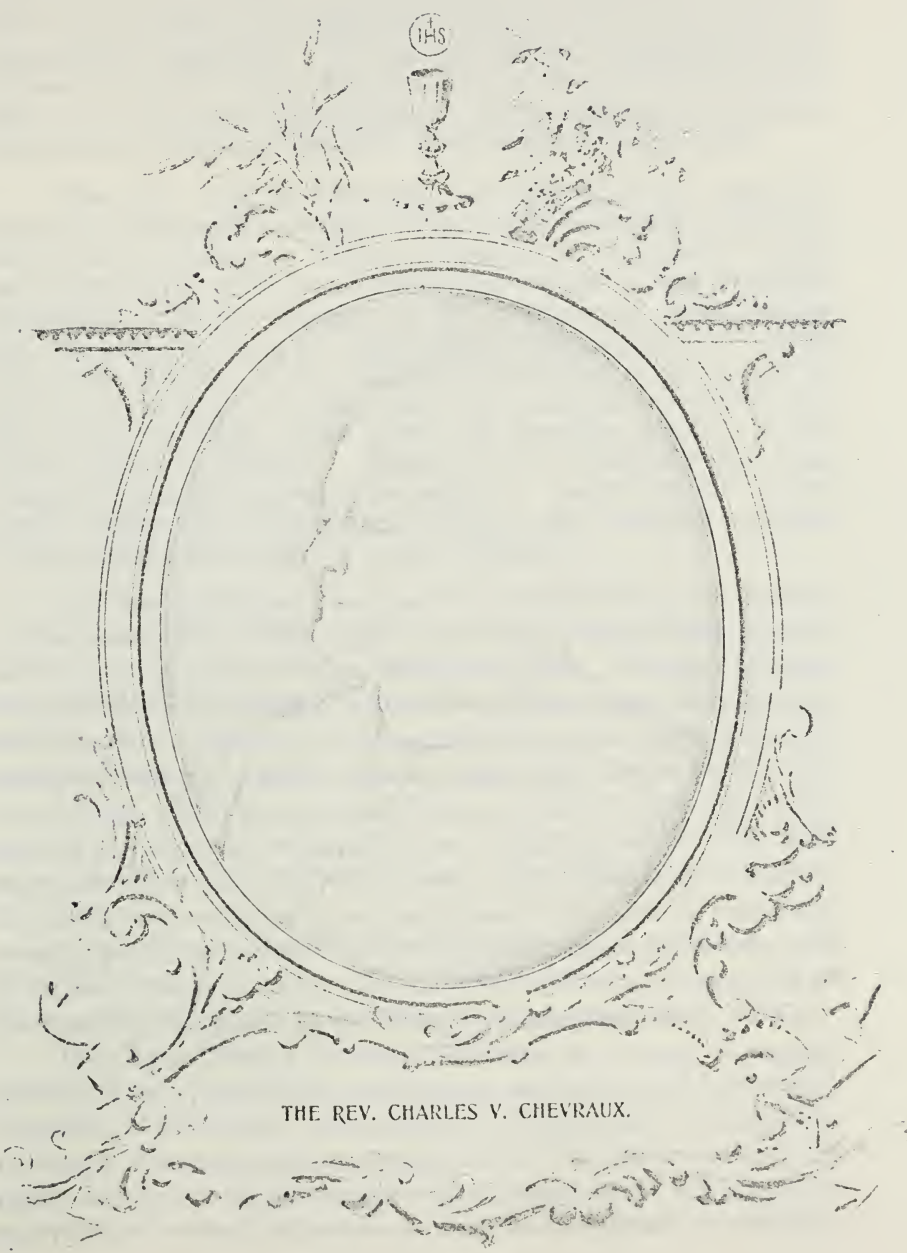
The pastor of the Immaculate Conception Church, Toledo, Ohio, the Rev. Charles Vincent Chevrax, was born in the little hamlet of Mandeure, in the eastern part of France, January 22, 1848. His parents, August and Justine (Poinot) Chevrax, emigrated with their family to the United States, in 1854, and settled near Louisville, in Stark county, Ohio. It was there, in his sixth year, that the lad Chevrax began his American citizenship, and it was there also that he subsequently laid the educational foundation for his career as a priest of the Diocese of Cleveland.

The local schools afforded him his primary training. He later continued his advanced studies in Louisville College, from which he graduated in the classics in 1870. In September of that year he was received into St. Mary's Theological Seminary, Cleveland, where he pursued his philosophical and divinity courses during four years. At the close of the term of 1874 he was declared ready for ordination by the director of the seminary. Bishop Gilmour was then sojourning at St. Mary's Academy, Notre Dame, Indiana, where he was convalescing from a serious illness. The young seminarist journeyed thither and was ordained priest by that prelate in the chapel of the Academy, August 8, 1874.

Full of zeal and anxious for hard work he was at once commissioned as assistant priest at St. John's Cathedral, Cleveland. He found there during ten and one-half years a wide field for the exercise of his abilities. During those years he was recognized as a preacher of great force and eloquence, and as a chanter of the public offices of the Church than whom there have been few more masterly and soulful in the diocese. His voice has been pronounced a baritone by some, but it might be more properly called a robust tenor, compact and clear, which, once heard in chanting the preface, is never forgotten by those not deficient in the musical sense. During his long stay at the Cathedral thousands flocked to hear him sing, not merely through curiosity, but rather to enjoy the devotional effects of his almost inspired vocalization.

January 7, 1885, he was appointed pastor of St. Mary's Church, Norwalk, Ohio. The parish needed a new church and Father Chevraux set about the work of erecting one at once. He accomplished his task and the result is that the present St. Mary's of that city takes high rank among the most beautiful edifices in the diocese. It cost \$33,000 to complete it, but its beauty of architecture and finish are worth much more than that sum. When he left Norwalk, September 16, 1897, to assume the duties of pastor of St. Ann's Church, Fremont, Ohio, his departure was a sore trial not only for the people of St. Mary's, but also for the citizens of Norwalk, who respected and loved him more than any other man of any denomination who ever labored among the Christian people of that city.

"Father Chevraux," says the Norwalk, Ohio, *Press*, of



THE REV. CHARLES V. CHEVRAUX.

September 17, 1897, "is a man of high culture and broad ideas. He is an untiring worker to whom is due the growth and strength of St. Mary's congregation. In the pulpit he impresses his hearers with his eloquence, ability, and sincerity; and outside the church he has won the respect and admiration of all classes by his genial and sympathetic disposition. We can say without exaggeration that Norwalk has never had a clergyman who was more popular both within and without his congregation. Father Chevreux' departure from this city will be personally regretted by all our citizens."

"The Rev. Chas. V. Chevreux, of Norwalk, Ohio," says *The Toledo Bee*, "sang solemn high Mass at St. Francis de Sales' Church Wednesday morning. Father Chevreux is considered to be and undoubtedly is the most celebrated vocalist in the American priesthood, and the people of St. Francis de Sales' parish were delighted to have an opportunity of hearing him. A voice of superb 'timbre,' a clear, powerful baritone of such volume that his notes could be often heard even outside the church, the lofty vaulted ceiling seemed alive with charming music. A cultured auditor remarked: 'There! in the sanctuary for once Madame Machen has found her match in church music.' Come again, noble-voiced Monsieur, and give our thousand cultured Toledo people due notice of your coming!"

At Fremont Father Chevreux devoted himself to the general advancement of St. Ann's parish, the improvement of the schools, and the giving of new life to the church choir. He later adopted the question-box method of instruction, which proved very popular and beneficial. Catholics and non-Catholics had their questions answered from the pulpit, and an unusual light began to shine for all, through which many found their way back to the right path, and all experienced the satisfaction of having either their faith strengthened or their doubts removed. From Fremont, November 17, 1900, Father Chevreux was advanced to his present important charge, the Church of the Immaculate Conception, in Toledo. His departure, just as it was in Norwalk, was a source of regret to all the people, particularly to his beloved parishioners of St. Ann's.

The Rev. Charles Vincent Chevreux is a man of modest bearing, kindly disposition, earnestness and great zeal in the performance of his duties. Descended of Celtic stock, he might be expected to be sanguine in temperament. On the contrary he is rather inclined to be phlegmatic—just enough to be self-possessed and resolute beyond the power of obstacles or opposition to thwart

or change him. His judgment directs him aright, and then he moves forward not impulsively but steadily and constantly. The good to be accomplished is the inspiration of his powers. He labors with equal effectiveness in the temporal as in the spiritual. He conserves all the interests of his people, and is always found to be the same sort of man, faithful, loyal—the true shepherd of his flock.

THE REV. JAMES CHRISTOPHORY.

Since this work was ready for the press the Rev. James Christophory passed to his reward, August 31, 1902, leaving foot-prints that tell of his zeal, humility, obedience, and piety. His life was not exactly an open book, but to such as could interpret his manner and character was revealed a picture both complete and inviting. The lights and shades were strong, and clearly outlined his numerous prominent qualities.

His diocesan record and some characteristics of the late pastor of the Church of St. Boniface, Oak Harbor, Ottawa county, Ohio, might be presented as follows:

He entered St. Mary's Theological Seminary, Cleveland, in the autumn of 1873, and was ordained priest by Bishop Gilmour June 15, 1878. From July 1, 1878, until June 15, 1881, he was in charge of St. Michael's Church, North Ridge, Defiance county, Ohio, with Mud Creek as a mission. He secured subscriptions to the amount of \$3,000 to build the church at North Ridge, and established the Catholic school there. He bought the altar, the pews and bells at Mud Creek, after having paid the debts on the church.

He was pastor of St. Patrick's Church, St. Patrick's Settlement, Seneca county, from June, 1881, until September, 1887. While there he began the erection of the mission church at Liberty, purchased the pipe organ, and had the present slate roof put on the church at St. Patrick's Settlement. From September, 1887, until January 1, 1888, he was in charge of the Church of St. Francis Xavier, at Medina, having in addition four missions to attend to. He furnished the parish church and pastoral residence, and paid some of the old debts on the mission church at Wads-



THE REV. JAMES CHRISTOPHORY

worth. He resigned as pastor of Medina, and during the succeeding eight months was curate at St. Peter's Church, Cleveland.

By permission of the Diocesan Authority, and at the urgent request of Bishop Fink, of Leavenworth Kansas, he faithfully labored in that diocese from August, 1888, until January 1, 1891. His knowledge of both the French and German languages rendered his services most valuable to Bishop Fink. At Greenleaf, a place of only eighteen poor Catholic families, he built and paid for a church that cost \$4,000. At the close of his labors in Kansas he was given leave of absence for eight months to recruit his health in Europe. Returning to his own diocese, August, 1892, he spent four months as assistant priest at St. Stephen's Church, Cleveland. December 27, 1892, he was appointed to his late position, that of pastor of the Church of St. Boniface, Oak Harbor, Ottawa county, with the mission at Toussaint also in his charge until 1895. He always improved the church property wherever he was stationed.

The above facts and general record would indicate a laborious and useful career, in which zeal is coupled with marked obedience. Father Christophory never needed an argument to make him conscious of the fact that wherever he was sent the object in view was that he might do the work of the Master among the people. Hence he was content to labor in any part of the Lord's Vineyard to which he was appointed, and he did so with a good will and to the best of his ability.

The ancestors of Rev. James Christophory were originally Italians. His grandparents on his mother's side spoke only the language of Italy, and spelled the family name after the old fashion, *Cristofori*. His parents were Michael and Mary (Boniface) Christophory. He was born to them in the village of Merl, near Luxemburg, April, (Good Friday), 1848. From boyhood he had the intention of becoming a priest. His preparatory training completed, he entered the Athénæum, at Luxemburg, where he studied seven years and graduated in the classics. He then spent two years in the military academy, after which he was appointed lieutenant in the Belgian army and saw active service during the year 1870-71. He emigrated to the United States, in 1873, and began his divinity studies and career in the Diocese of Cleveland.

MR. JAMES D. CLARY.

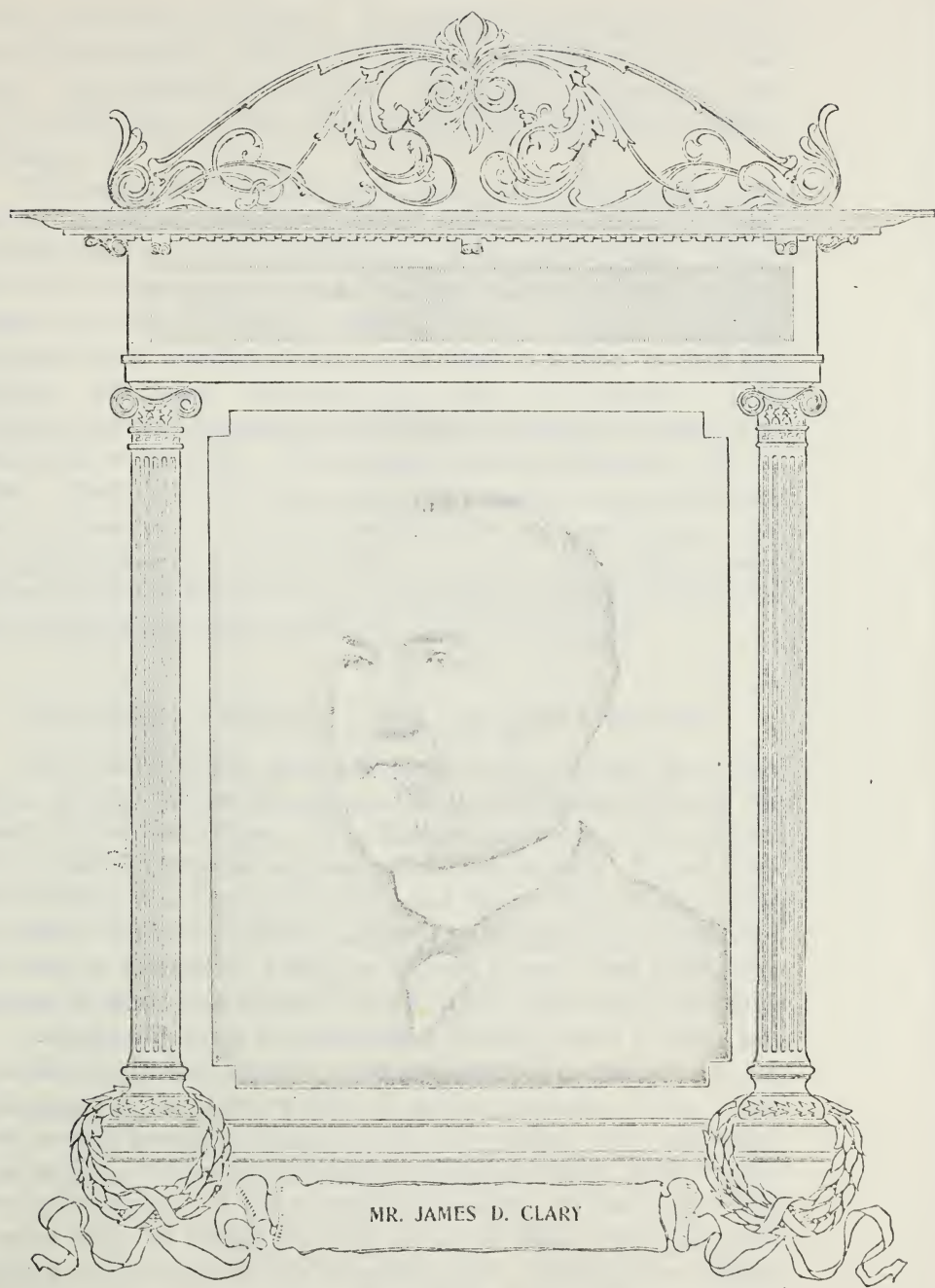
A plain business or professional man quietly pursuing the even tenor of his way is often likened to the buried granite block that when quarried takes on the highest polish. This figure holds in the case of the gentleman selected as the subject of this mention, for in a sense he has been buried from public view through his active and confining calling, but when out of his business haunts his social and higher qualities are found to be of the sterling kind.

Mr. James D. Clary was born in the county of Clare, Ireland, March 3, 1842. When a mere boy he came with his parents to this country, and, from 1850 to 1861, he attended school in New York State, in Dutchess county, on the Hudson. In 1861, he attended the High School at Painesville, Ohio, and, in 1863, he graduated in the commercial course from the Eastern National Business College, at Poughkeepsie, New York. He became a permanent resident of Cleveland in that year, and accepted the position of bookkeeper for Mr. Morrison Foster, whose business, after various changes, became what is now The Bourne-Fuller Company of that city, a concern that does a large wholesale jobbing trade in iron and steel.

Mr. Clary is the only member of the original firm remaining. He early acquired an interest in the business, and, on the incorporation of the company, was made one of its directors and also its secretary and treasurer. He is at present one of the board of directors and also treasurer. He has a thorough knowledge of the business of the company, is master of his department, and brings to the discharge of his duties a willingness and capacity which his associates have not been slow to gratefully recognize and appreciate.*

In 1869, the 12th day of October, as the matrimonial records of St. John's Cathedral will show, Mr. James D. Clary was united in marriage to Miss Julia Norton, of Cleveland; the late Father Gallagher performed the ceremony. Mrs. Clary, like her husband, is a native of Ireland, having been born in the very garden of that

*Since this work has been in press Mr. Clary retired from active business, after a prosperous and laborious career of over thirty-five years.



MR. JAMES D. CLARY

country, the county Tipperary. To Mr. and Mrs. Clary have been born several children, only two of whom, a daughter and a son, are living. The daughter is now Mrs. J. W. Moran, of Cleveland, and the son, Mr. John F. Clary, is connected with The Bourne-Fuller Company.

Mr. James D. Clary has been, with the exception of a few months, a member of the Cathedral parish since 1865, and for years has been one of the councilmen of the congregation. He is quiet and unassuming, and takes a deep interest in the Catholic religion and the education which it fosters. Being a man of principle, he is mindful of his native land and links it with his religion. He never obtrudes either, but, as becomes a true American, he has no apology to offer for exercising his freedom of conscience or his right to his opinion, and he demands none of others. Back of his calmness and quiet bearing—just as the deep river is beneath the smooth surface—are a steadfastness and strength of character not met with every day. One might as well attempt to push a hill over as to change plain James D. Clary from his convictions and what conscience tells him is right.

THE REV. FATHERS CONLAN AND DILLON.

The late Very Rev. James Conlan, V. G., and the Rev. John Dillon, pioneer priests in northern Ohio, were both natives of the county of Leitrim, Ireland. The former was born in the town of Mohill, and the latter at a place called Druncunny. Father Conlan's birthday was August 22, 1801, and Father Dillon's was in the year 1807. They were both ordained on the same day, September 20, 1834, at Cincinnati, Ohio, by Bishop Purcell, and both were destined to labor later in the See city of the Diocese of Cleveland.

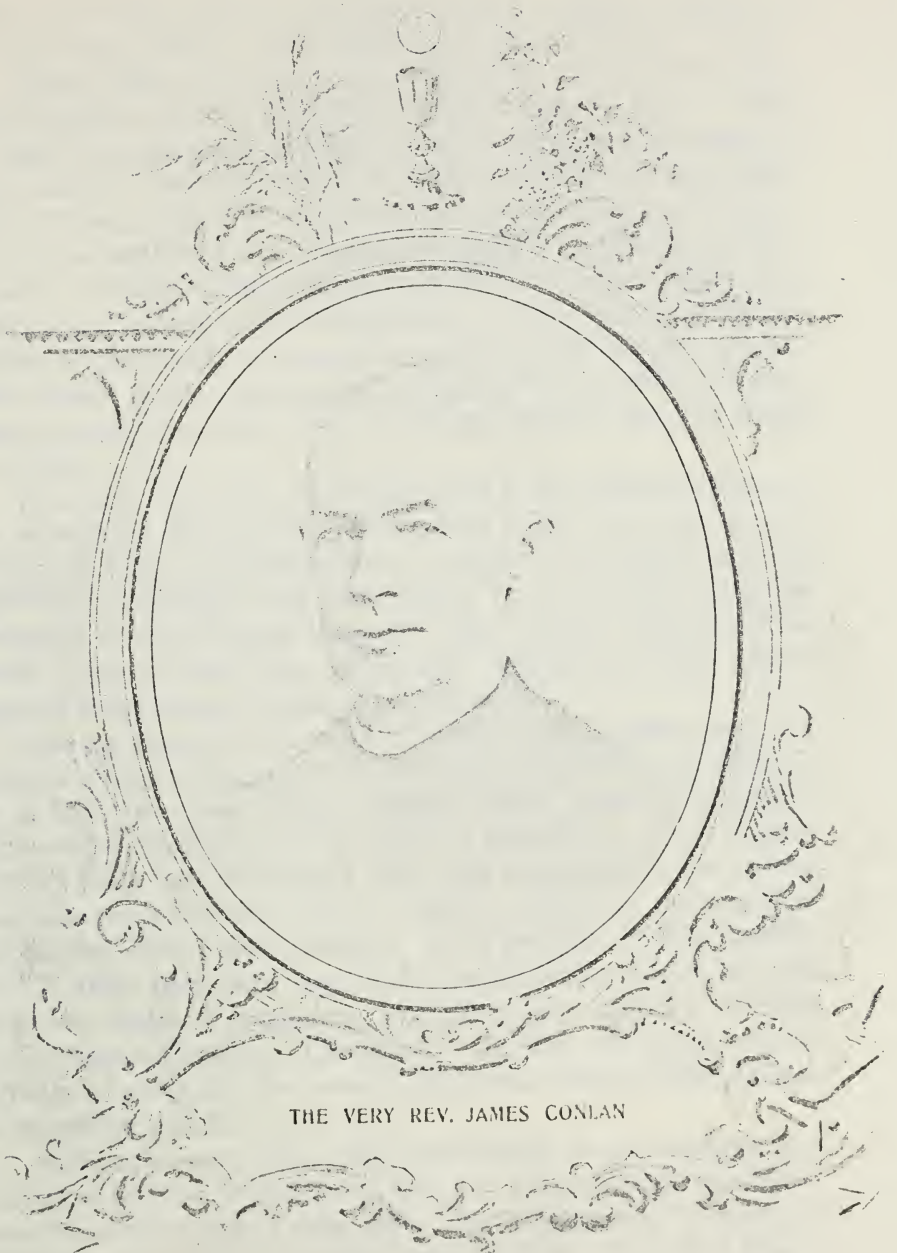
Immediately after his ordination Father James Conlan was appointed by Bishop Purcell to be the assistant to the Rev. James Reid, pastor of St. Martin's Church, in Brown county, Ohio. After a few months he was transferred to become pastor of the church at Steubenville, whence he attended to the spiritual needs of the scattered Catholics in the adjoining counties. A journey of fifty or more miles to attend the sick or to say Mass was among the ordinary occurrences of his missionary life. Neither the season, the distance, nor any degree of hardship militated against the

cheerfulness and promptness with which it was his wont to respond to every call for priestly aid. He resided at Steubenville from 1834 till 1842, when he removed to the more central and thickly populated section at St. Paul's, near the present site of the village of Dungannon, in Columbiana county.

In October, 1849, two years after the erection of the Diocese of Cleveland, Bishop Rappe called him to the city of Cleveland. During four years he lived with the bishop and ministered at the Cathedral. For years he was Vicar-General of the diocese, and was always a staunch advocate of the virtue of sobriety. November, 1853, he was appointed the first resident pastor of St. Patrick's Church, in that city, which charge he held until his death, in 1875. He enlarged and improved the old church, built two school buildings, and the present splendid church, erected in memory of the patron saint of Ireland, was undertaken and placed under roof by him. During the more than twenty-two years of his pastorate in St. Patrick's he was incessant in his labors touching both spiritual and temporal things. The people caught the inspiration of his laborious and truly Christian life, and, as a consequence, his years were blessed with progress and piety, both for his parish and for himself. What he lacked in eloquence he more than compensated for by his wisdom and his dove-like gentleness.

He died at St. Vincent's Hospital, Cleveland, March 5, 1875, when his age was seventy-three years, six months, and fourteen days. The sad event was a great shock to the thousands who loved him for his great zeal and beauty of soul, and who respected and revered him as well for his many merits as for his thorough ecclesiastical spirit. He was kind, gentle, patient, forbearing, charitable, and truly fatherly in everything. Merited praise and holy prayer are yet associated with his name by the present generation who have learned of him through parents and friends.

The Rev. John Dillon labored in Cincinnati and vicinity from his ordination, in 1834, till early in 1835, when he was transferred to Cleveland by Bishop Purcell. He organized the first congregation in that city. A few of the old residents yet remain who recall the "astonishing occurrences" of Father Dillon's saying Mass in what was then well known as "Judge Underhill's office," a small room on Spring street; next on "Main Street Hill," opposite



THE VERY REV. JAMES CONLAN

Union Lane; then again on Prospect street in "Farmer's Hall," in the Mechanics' Block, which later became the "Prospect House."

Father Dillon took up a subscription for the erection of the first Catholic church in Cleveland, known after his day as "Old St. Mary's on the Flats," but he had not the happiness to begin its construction. He died October 16, 1836, as the first resident priest of the "Forest City," in the third year of his sacerdotal career. It is to be regretted that there is no picture or likeness of him extant. In his last illness he was attended by Father Badin, the first priest ordained in the United States. He was beloved by the citizens of Cleveland, irrespective of creed, and his life and record, even though short, were potent in allaying the asperities and sectarian animosities which were the plague and the bane of those early days.

Not only in his acts of devotion and in the administration of the sacraments did his great piety evince itself, it even gave tone and sweet flavor to his eloquence. His zeal for religion and the salvation of mankind was not limited by his waning physical strength; it went beyond this, for while on his death-bed this saintly young Levite was prayerfully mindful of those whose spiritual interests were entrusted to his care.

Having passed to his reward in his twenty-seventh year, his mortal remains were interred in the "Old Erie Street Cemetery." for at that time there was no Catholic burial place in Cleveland. But on the completion of St. John's Cathedral, in 1852, Father Dillon's body was transferred there and entombed in one of the vaults beneath the main altar. Thence, again, on the death of his beloved friend and classmate, the Very Rev. James Conlan, March, 1875, they were interred in the same casket with his, and now rest under a monument erected to the memory of both in St. John's Cemetery, Cleveland. It was the dying request of Father Conlan that the remains of his dear friend, Father Dillon, be entombed with his.

Although many years were vouchsafed to the one and but comparatively few to the other, they yet were actuated by a common consuming zeal, a deep piety, and a gentleness of spirit so inviting and tender as to render their memory a cherished inheritance and a blessing in the Diocese of Cleveland and northern Ohio.

THE REV. THOMAS F. CONLON.

The subject of this biography is the Rev. Thomas F. Conlon, assistant priest at St. Mary's Church, Tiffin, Ohio.* He was born at Ashtabula, Ohio, November 10, 1869. His parents are Felix and Ann (McDermott) Conlon, natives of Ireland. They yet reside at Ashtabula. With the proverbial concern of Irish parents for the education of their children, which concern is heightened touching those of them that manifest a desire to study for the priesthood, Felix and Ann Conlon did what they could for the intellectual advancement of their son Thomas. Their limited means alone stood in the way of their doing greater things for him.

Appreciating both the situation and the efforts of his parents, and at the same time evidencing his vocation and great determination, Thomas F. Conlon, when a youth, served for five years in the capacity of a dry goods clerk in his native city, in order to aid in paying his way through college. He spent six years in Assumption College, Sandwich, Canada, a house of learning conducted by the Basilian Fathers, and was prominent in the graduating class. He made his philosophical and theological studies partly in that institution and partly in St. Mary's Seminary, Baltimore, Maryland, where he was ordained for the Diocese of Cleveland by His Eminence, Cardinal Gibbons, December 17, 1898.

Returning to his native state and diocese, he was appointed assistant priest at St. Joseph's (German) Church, Tiffin. He served the congregation during five months, his zeal, ability and engaging manners endearing him to all the people. The English speaking congregation of that city being much in need of his services, Bishop Horstmann transferred him to St. Mary's, where, in the capacity of assistant to the Venerable Father Healy, he labored most faithfully.

The difference between a young priest and an old one is simply that of years and experience and, possibly, what is implied by such. It is most becoming, therefore, in the youthful clergy, no matter how great their abilities, to be obedient to, and show the

*Since this work was ready for the press Father Conlon was appointed, June 30, 1901, to Girard. This was revoked and he was made pastor of the Church of the Immaculate Conception, Grafton, July 11, 1901; and, June 11, 1902, pastor of St. Paul's Church, Salem.



THE REV. THOMAS F CONLON

utmost respect for, their ecclesiastical superiors. Father Conlon is a shining example of this beautiful spirit. Its good effects are both direct and reflex. It gladdens and mellows the hearts of those exercising the governing authority. By emphasizing the oneness of that authority it serves to unify both diocese and congregation, while at the same time it presents the young Levite before the people in the best possible light.

The young priest, in obedience to a native and laudable ambition, would be Chief in wider field, solely for the good he would thereby hope to accomplish; and yet, he would decline the too soon rôle of leader through a patient, prayerful bidding of his time. He would, and would not,—all depending on the work to be done, and the wisdom directing; and with duty and obedience balancing ambition and zeal, he oft might find himself soliloquizing thus:

“When I reflect how little I have done,
And add to that how little I have seen,
Then, furthermore, how little I have won
Of joy, or good, how little known or been,
I long for other life more full, more keen,
And yearn to change with such as well have run;
Yet reason mocks me,—nay, the soul, I ween,
Granted her choice would dare to change with none.”

It is in just such light that the young clergyman here mentioned continues in the strict performance of his priestly duties. His splendid talents not only attract general attention, but produce the best results for religion. Recovering from the effects of long years of study, he utilizes his moderate physical strength and his more than ordinary mental powers in doing the work of the Master. This work he does well in the pulpit; well in the public service on the altar; doubtless well in the confessional, where God alone is the judge; and well where all can see it, in the management of temporalities. Father Conlon ranks high among the younger native clergy of the diocese. The future is full of promise for him. This promise is not to the ear—empty, but is predicated on his talents and his good will. It is such as he who are the hope of the Church of the future. It is from the lives, ability, and bright example of such that the laity will receive both encouragement and inspiration.

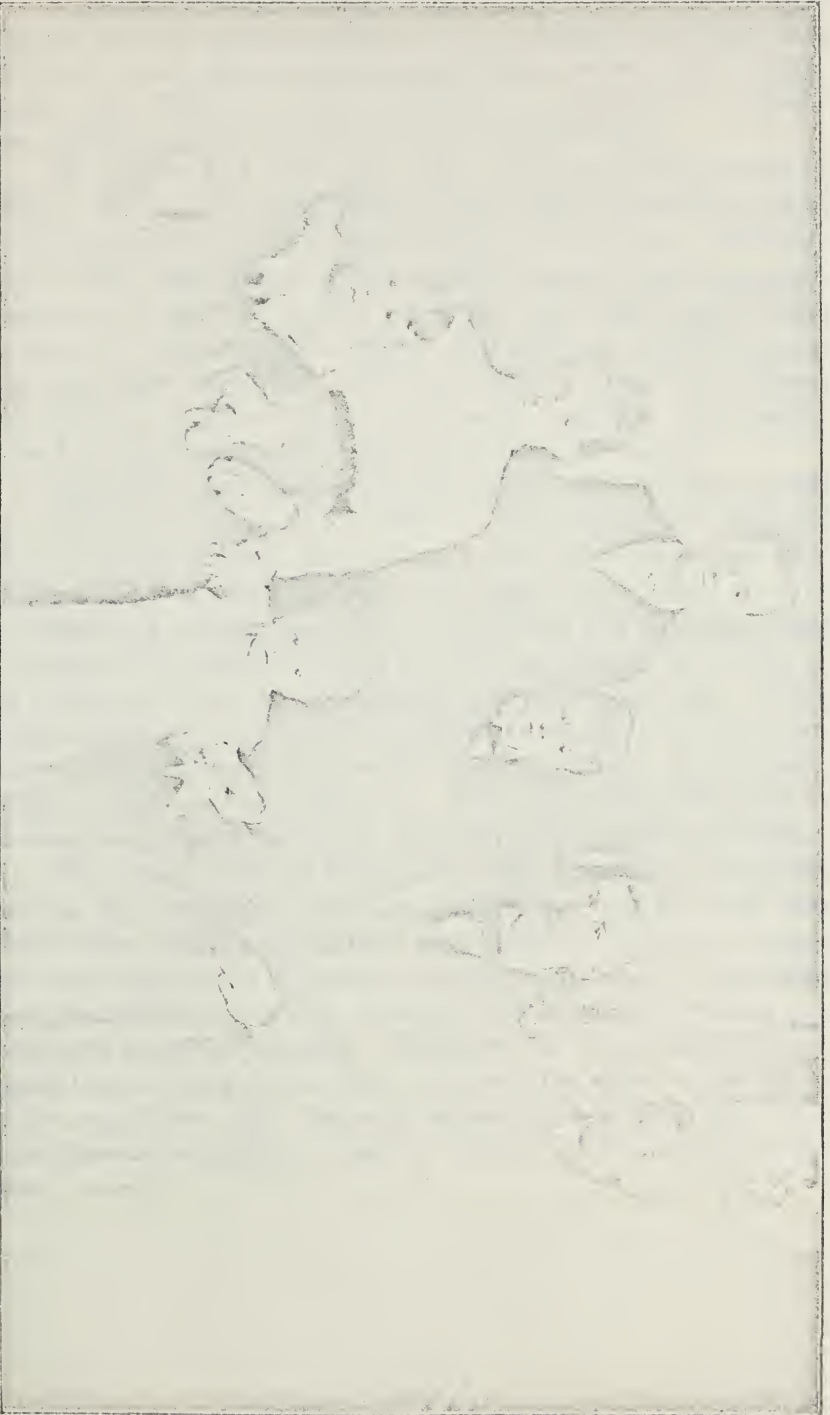
MR. CORNELIUS CRONIN.

One of the best known and highly respected Catholic citizens and business men of East Liverpool, Ohio, is Mr. Cornelius Cronin. He is a member of St. Aloysius', the only Catholic Church in his adopted city, and in business he is secretary and treasurer of The Standard Pottery Company, which is one of the largest of the many pottery plants in East Liverpool. He is practical in the business, having passed from the workman's bench to the management of the financial department of his company.

He was born near the city of Cork, Ireland, December 13, 1861. When eighteen months old he, with the other members of the family, was taken by his parents, John and Johanna (Hickey) Cronin, to this country. The family pitched their tent at East Liverpool, in 1863, and have since been a fixture there. The elder Cronin connected himself with the Cleveland and Pittsburg Railroad. He died in 1876. His wife survives him and is now in her sixty-sixth year. Her declining years are gladdened by the excellent record, social standing, and business prosperity of her children.

To the matrimonial union of John and Johanna (Hickey) Cronin were born six children. Honora is the wife of Mr. D. E. McNicol, of East Liverpool; Daniel P. is a resident of Salem, Ohio; Cornelius is the subject of this sketch and the last born to them in Ireland; Johanna passed away in 1896; Ellen is Mrs. Luthinger; and Mary, the youngest, also passed to her reward in 1889.

Mr. Cornelius Cronin was married August 31, 1886, to Miss Mary A. Stephens, who was born in East Liverpool, in 1863. Her family is well connected and is of importance in Columbiana county, Ohio. Her education was of the proper kind, looking to domestic affairs and to the discharge of those duties which devolve on a Christian wife and mother. To Mr. and Mrs. Cornelius Cronin has been born a family of six. The first born was christened John. He was claimed by the angels when he was a babe of seven months. The other five are: Daniel M., John S., William Kress, Cornelius, and Harold who is the baby. Noth-



Cornelius E.

Daniel M. Harold. W. Kress.
MR. AND MRS. CORNELIUS CHRONIN AND FAMILY.

John S.

ing can be said of the qualities of the individual members of a family so young, but it can be assumed that, owing to the appreciation and affluence of their parents, no advantage for education, social position, or business will be denied them.

Mr. Cronin is a man who takes a broad, practical view of things. He does not underestimate the value of education, or of those agencies that make for the formation of character. His judgment is that while money is power and is always a great convenience, yet it is not the highest good, not even when rightly used. At best it is but an agent, a means that may not always be properly and wisely employed. He would place conscience, intellect, and character highest, and to illuminate, brighten, and develop these he would bend his energies and expend his wealth.

Convictions and sentiments such as these are the index to his own character and scope of mind. His temperament disposes him to thoughtfulness and to not a little philosophizing. He thinks much but speaks seldom. As might be expected he is of a modest and retiring disposition, is anything but impetuous, and he crowns his numerous good qualities by trying to be just in his estimates of, and in his dealings with, his fellow men. With limited education outside of his particular vocation it is most creditable to him to have attained to such excellence of judgment, height of character and affluence. It is also to his credit that at no time has he been lacking in devotion to the Catholic Church.

The setting forth of these facts and deductions may mean little to the thoughtless and the unambitious, but to those who observe and weigh matters they mean much in the lesson which they teach and in the inspiration which they afford to those who have placed their mark high upon the wall of business success and social and religious standing. Especially do these considerations appeal to the young and to those who have the desire to get along in the world; for they, too, may reasonably conclude that what some have accomplished is not in the way of the impossible for them.

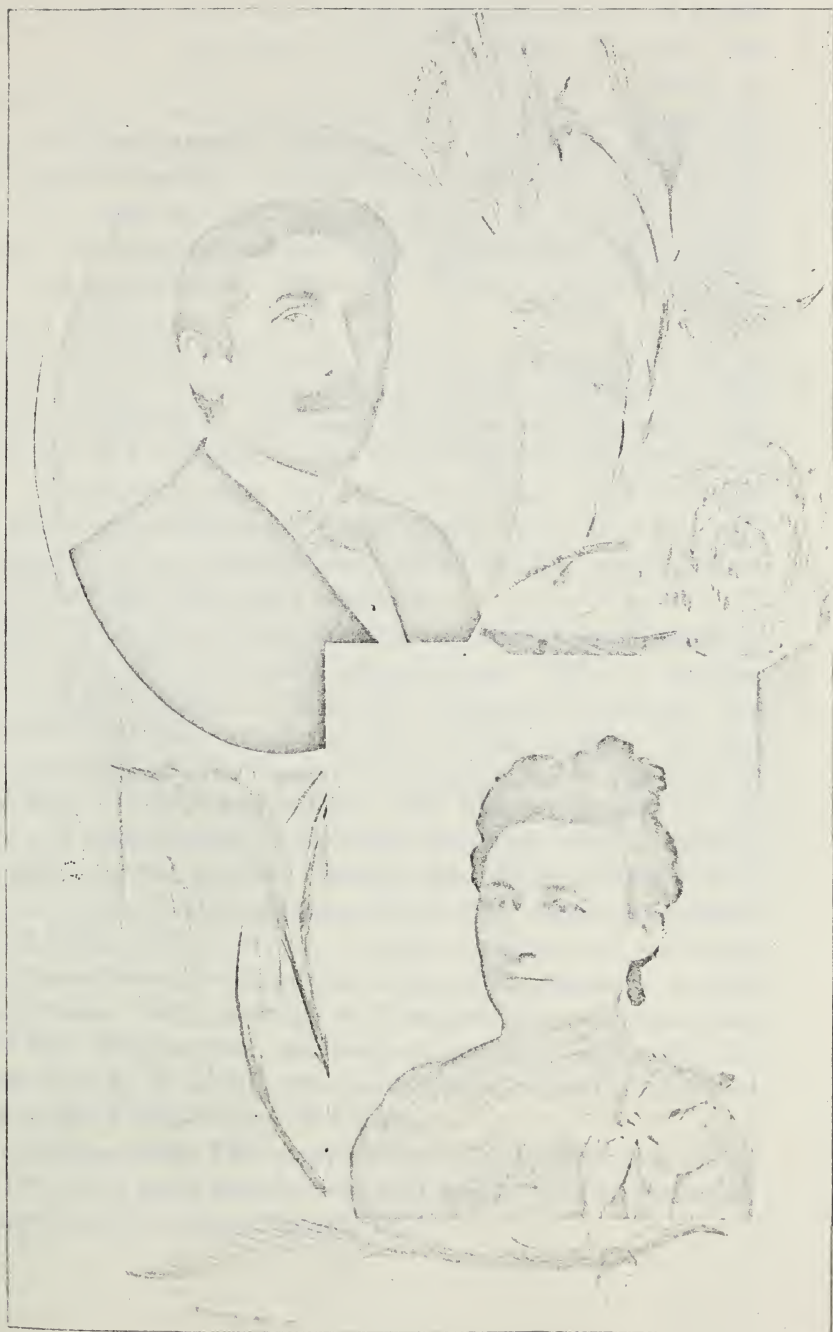
MR. JAMES A. DAILEY.

Mr. James A. Dailey, of St. Francis de Sales' parish, Toledo, Ohio, was born in the city of Dunkirk, New York, February 12, 1856. His father was James Dailey, who died there April 27, 1890. The maiden name of his mother was Hannah Hallanan. She also died in Dunkirk, January 1, 1885. Both were natives of Ireland. Young Dailey was trained both secularly and religiously in the parochial schools of his native city. Completing his preparatory education, he entered the Dunkirk Academy, from which he graduated in the commercial course, in 1873. Being then only seventeen years of age it was much to his credit that he was esteemed as quite competent in the science of accounts.

Immediately following his graduation he removed to Toledo to take the position of assistant cashier in the Lake Shore and Michigan Southern Railway offices in that city. He held that important position until 1895, a period of over twenty years, when he was elected supreme secretary of the Catholic Knights of Ohio. The duties of that office required his undivided attention and time, and in order to the full and satisfactory discharge of his obligations as such officer, he resigned his position with the railway company. Enjoying a wide personal acquaintance in Toledo, and having the confidence of the community, his friends induced him, since he had to open up an office, to conduct through assistants the business of real estate and general insurance also. He did so, and he yet continues in it as his regular calling.

Mr. Dailey was married February 8, 1882, in his native city, Dunkirk, to Miss Mary Toomey, also of that city, a most excellent lady whom he had known from childhood. They have since made the city of Toledo their permanent home, where eight children have been born to them, two of whom have passed away. The six living are: Mary Florence, Margaret Teresa, Grace Cecelia, Helen Anastasia, Regena Loyola, and one son, who is named Paul. Mrs. Dailey is a noted organizer of Catholic societies. She is the president and also the spirit and life of the local Ladies' Catholic Benevolent Association, and was its delegate to the National Convention at Asbury Park, in 1899, and at Detroit, in 1901. She has two sisters who are nuns.

The death of their little son Joseph, May 21, 1899, on the very



MR. AND MRS. JAMES A. DAILEY.

day he was to have made his first Holy Communion, was the sorest trial of the family; but since on the day preceding he made that Communion, for which he was so well prepared, and to which he looked forward so longingly, he must have, in the language of his pastor, witnessed greater things than would have greeted his mortal eyes had he been spared to be present with his class in the church. He was the best beloved boy in St. Francis' school, inheriting the temperament and traits of his father, whose many natural and supernatural virtues mark him as a typical Catholic father and gentleman.

James A. Dailey is intensely Catholic. During all his life he has been devoted to the furtherance of Catholic interests, notably in the line of education. On this account he was beloved by the late Rev. Dr. P. F. Quigley, pastor of St. Francis de Sales' Church, Toledo. He was for years, and continued as such until the death of that priest, his confident and bosom friend. He served ten years as a member of the councilmanic board of the congregation, acting at the same time as its secretary.

What he has been in devotedness and zeal in parish work he is also in the work of Catholic organizations. He is a member of the Catholic Knights of Ohio, the Knights of Columbus, the Ancient Order of Hibernians, and also of other societies. He has always represented in the capacity of delegate one or the other of these orders in their conventions, and has succeeded, by his courage and wise counsel, in effecting such legislation as befitted the occasion and the society. Being a gentleman of information, earnestness, and evenness of temperament, he often accomplishes without friction what on trying occasions others could not bring about without leaving behind the sting of harshness or of sore disappointment. His methods and manner have always commanded both endorsement and respect, and facts will verify the averment that he is among the most highly respected and best beloved of the Catholic laity of Toledo.

We can fancy Mr. Dailey saying with Charlotte Brontë: "The longer I live, the more plainly I see that gentle must be the strain on human nature; it will not bear much."

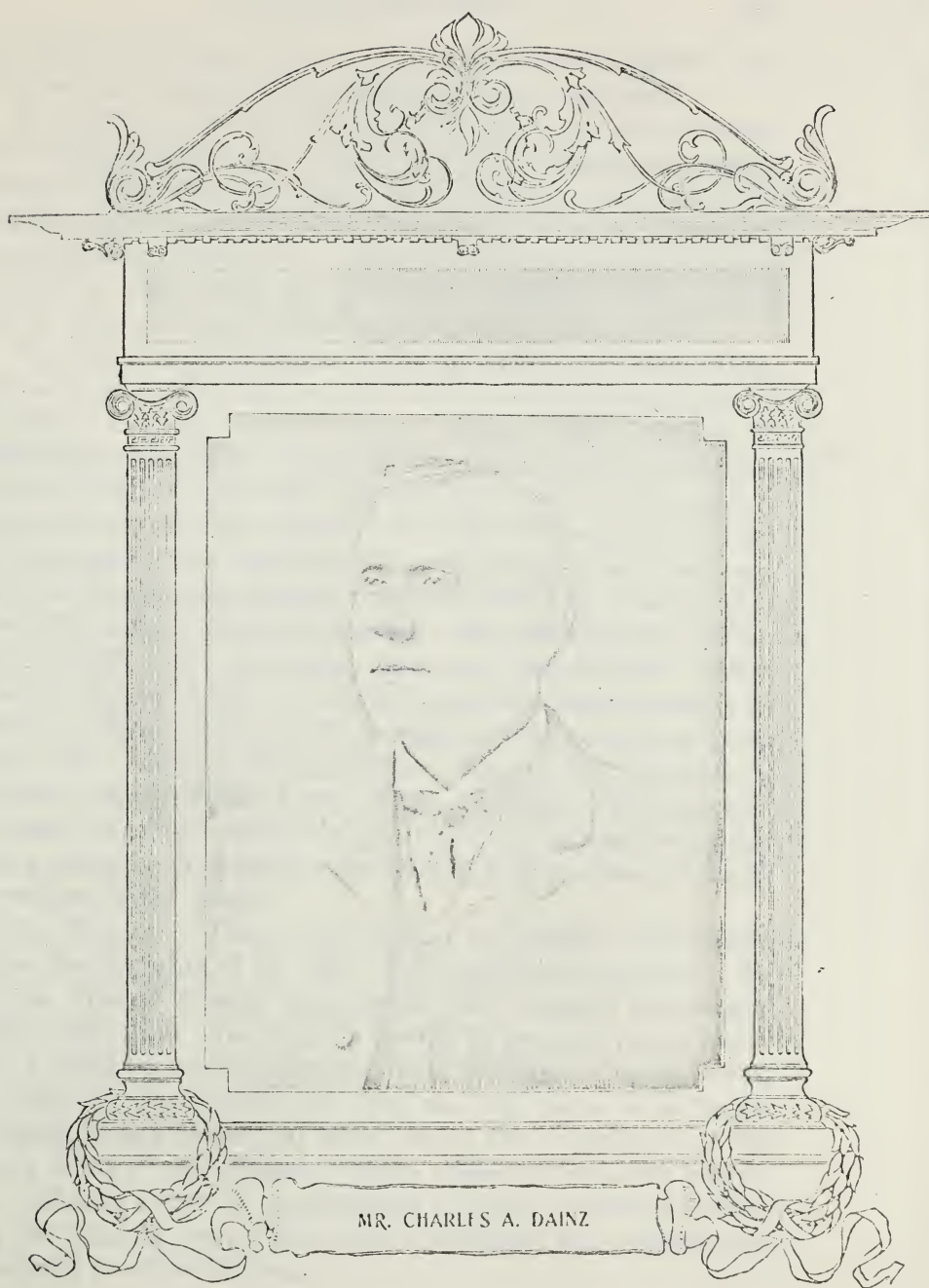
MR. CHARLES A. DAINZ.

Mr. Charles A. Dainz, founder and head of the Dainz Electric Company, of Cleveland, Ohio, was born in Philadelphia, Pennsylvania, May 9, 1850. He is the only son—the only child—born to Mr. and Mrs. Christopher Dainz, who were natives of Germany.

When he was only three years old his parents removed to Juniata county, Pennsylvania, where they engaged in farming. The local schools afforded young Dainz the only education he received, and carpentry, as practiced in the neighboring towns, appeared to offer the most promising field for his budding mechanical genius. He, therefore, learned the trade, and followed it there until 1867, when he removed to Akron, Ohio. In 1869 he took unto himself a wife at that place, and then went east, to Ogdensburg, New York, where he remained two years.

Ohio at that time was regarded as a western state by the easterners, and the "star of empire" wooed many, among them Mr. and Mrs. Charles A. Dainz, to seek prosperity in the direction of the setting sun. Accordingly they removed, in 1872, to Cleveland, Ohio, then a city of much promise, and there they have since continued to abide. During the succeeding four years Mr. Dainz followed his trade. He then connected himself with the Telegraph Supply and Manufacturing Company, out of which grew the Brush Electric Company. He remained with the latter company until 1880, at which time he embarked in the business on his own account.

Mr. Dainz modestly admits that while connected with the enterprises referred to, partly as a student of the electrical business and partly as a worker, he knew nearly as much about it as he does now, even though the experience of twenty additional years has been his portion. It would certainly be pardonable to mildly gainsay this in view of his reputation as an electrical constructor, and also because of the character and amount of business which he controls. The most prominent churches, public buildings and residences, not alone in Cleveland but in northeastern Ohio, have been electrically fitted out by him, and in each instance unqualified approval of his work has been unstintingly expressed. In fact his



professional knowledge and record, backed by his honesty, are guarantees that appear to be satisfactory to all concerned.

It is true he may not now know any more about the nature of that imponderable force called electricity than he did twenty years ago when he was a tyro in harnessing it; but who does? Does Mr. Edison? But he does know more about its habits and the phenomena caused by it. He does know more about how to deal with it, more about the laws that regulate its action when static or dynamic, than he did, and the proof is in his success.

Mr. Dainz is descended of Lutheran ancestors, and he knew no other form of Christian practice until he married Miss Susie A. McCann, a Catholic young lady, of Akron, Ohio, formerly of Ogdensburg, New York. He learned from her, and also by attending the Catholic Church with her, that that Church is the mother of all churches, the True Church. He made his profession of faith at Ogdensburg, New York, in 1871, and was then and there baptized into the Catholic Church. His six children have been reared in the faith, and are practical Catholics. Eva, the first-born, is Mrs. Joseph Naftel. Her promising little son, Joseph Dainz Naftel, has added the proud title of grandfather to the endearing names by which the subject of this sketch is known. The others are Lucy, who is Mrs. George Pinard; Mazie, who is Mrs. Robert A. McCann; and the Misses Lottie, Edna, and Ella, who are a unit with their excellent mother in the work of keeping the Dainz home a model in all respects—the dearest, sweetest place on earth to members of the family.

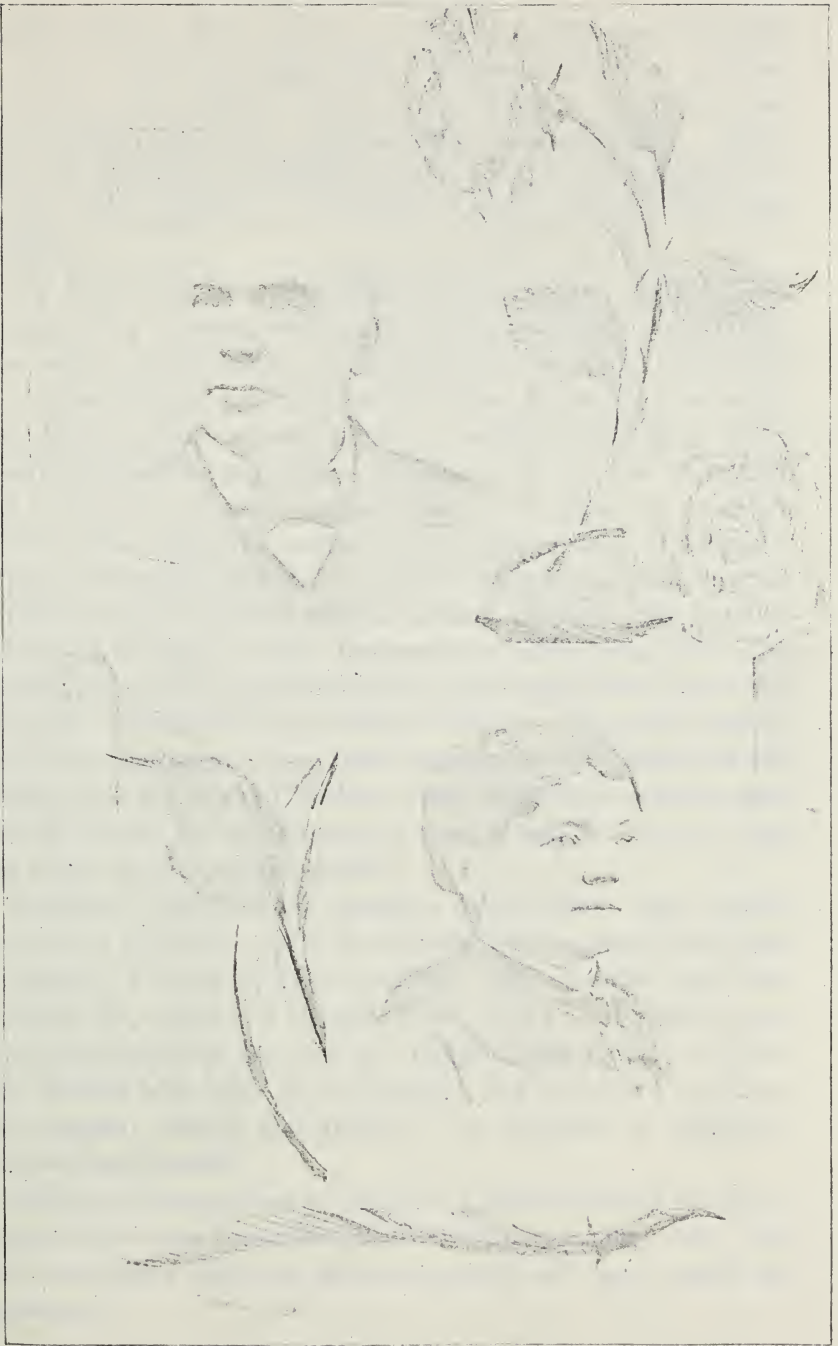
Mr. Charles A. Dainz is prominent in Catholic associations, such as the Knights of St. John, the Knights of Columbus, the Catholic Mutual Benefit Association, the Catholic Benevolent Legion, and others. He is active besides in practical parish work. For six years he was councilman of St. Bridget's Church, when he resided in that parish; and now that his home is in South Cleveland (South Brooklyn) he is one of the councilmen of the Church of the Sacred Heart of Mary, which is the parish church there. He is a citizen of unquestioned integrity, a Catholic whose daily life is along correct lines, and a neighbor who rejoices the community in which he lives.

MR. PETER DALY.

The late Mr. Peter Daly, of the Cathedral parish, Cleveland, was a very unassuming, charitable, liberal, and successful man. Notwithstanding his retiring disposition, he was prominent among the early Catholics who attended old St. Mary's, the first Catholic Church in Cleveland, and later among those attending St. John's Cathedral, which edifice he helped to build.

He was born in the county of Cavan, Ireland, and when a youth of eighteen, in 1848, he came to the United States and selected Cleveland as his home. He began in an humble way to earn a livelihood. Experiencing the need of an education, he attended the night sessions of the Rockwell street school in his adopted city, and also the day sessions during the winter months. From being employed by others to do teaming and care for horses he soon became ambitious enough to engage in a small way in the hauling business for himself. He was employed by the old firm of Stone, Chisholm & Jones, better known later as the Cleveland Rolling Mill Company. He had the implicit confidence of Mr. Chisholm and was given the contracts for unloading the company's vessels and railroad cars, carrying iron ore, coal and coke to the furnaces. He continued in the contracting business, took stock in the vessels, invested in real estate, and became prosperous.

Mr. Peter Daly was married, in 1854, to Miss Margaret McManus, a native of the county of Cavan, Ireland. Their nuptials were among the first solemnized in St. John's Cathedral by Bishop Rappe. Four children were born to them, all of whom are residents of Cleveland, where each received a good education in the Catholic schools and convents. The oldest daughter, Ellen, became Mrs. Hugh C. Quigley; Rose, Mrs. David J. Champion; and Mary, Mrs. Anthony Carlin. Peter J., the fourth of the family, is the only son. Mrs. Daly was an exemplary woman of good common sense. She knew the art of good housekeeping and taught her daughters to practice and prize it. She was very kind-hearted. She passed away December 7, 1888, only to be followed by her husband November 17, 1894. They were happy in their



MR. AND MRS. PETER DALY.

home life, and in their charity and kindness they gave liberally that others might be happy also. Representatives of religion and friends of the orphans calling at the home of the Dalys were never allowed to go away empty-handed or unrewarded. Many priests and members of religious orders have borne testimony to the generosity, liberality, and kindness of heart of both Mr. and Mrs. Daly.

Mr. Peter Daly was remarkable for his simple, abiding faith, his unassuming manner, and for those characteristics of his Celtic nature which rendered him respected and loved by all who knew him. Although not a total abstainer from intoxicants he never tasted wine or liquor of any kind in a saloon or drinking place. Notwithstanding the fact that he was liberal, he yet was what some called "stingy to himself"—self-denying. He gave to everyone who asked, his liberality evidencing the generosity of his heart. He lent to struggling families to pay for their homes and received the money back in small amounts without interest. He kept no record of such things. Since his death not a few have paid to his executors money borrowed from him, and of which debts there was no record. He did not know how to refuse. From this may be inferred the fact that having been promiscuously liberal he was specially so in aid of the Church. Many instances could be cited where his check for a considerable sum would be sent to some priest even without being solicited.

While the sphere of his influence was not very large nor his horizon very extensive, yet in his humble way he made others feel the measure of his many good qualities. His example bore fruit, and today his memory is cherished not only by his children and their marital relations, but also by a considerable number of Cleveland's citizens who knew him intimately, and who were cognizant of his natural virtues and merits. He excelled in simplicity, generosity, and candor.

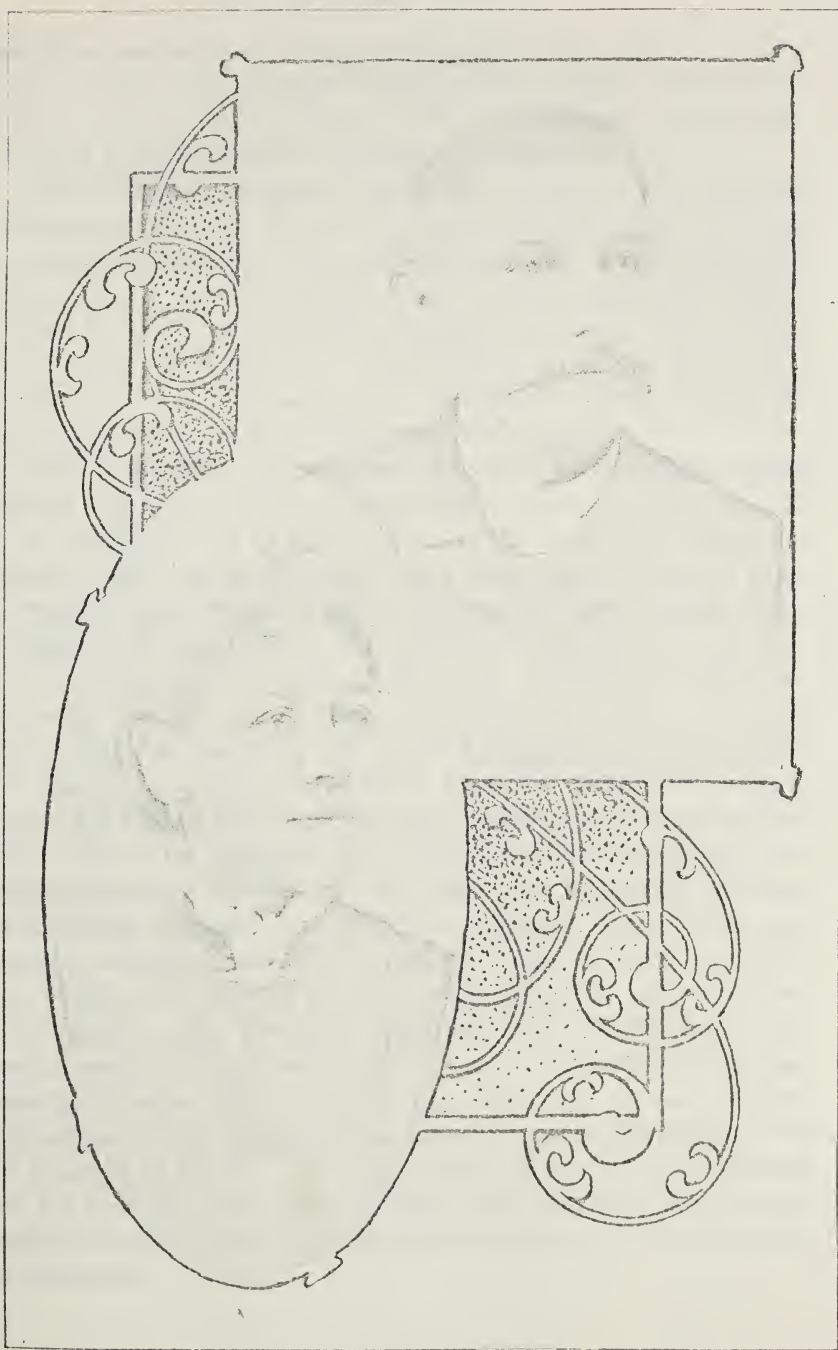
Although success and a measure of contentment were his to enjoy in life, he ever remembered the truthful statement that "Life is so constructed that the event does not, will not, match the expectation."

MR. JOSEPH DANGEL.

The superintendent of the Akron, Ohio, branch of the American Hard Rubber Company is Mr. Joseph Dangel, who is here mentioned to the credit of St. Mary's parish and the Catholic community of Akron. He is a man of excellent character and marked mechanical skill. His directive capacity is implied by the position he holds, for the large factory in which he is a stockholder, and of which he is the active head, employs over five hundred persons and is one of the most important hard rubber plants in the country. By his unaided efforts Mr. Dangel has advanced to his present important position and high standing.

Joseph Dangel was born in Germany, December 19, 1860. He emigrated to the United States, in 1881, locating at Butler, New Jersey, where for two years, as an ambitious and observing young man, he had his first experience in hard rubber manufacturing. He next spent a year at Hoboken in the same business. In 1883, he removed to Morrisville, Pennsylvania, where he continued in his calling until 1887, when he went to Akron, to become foreman for The Goodrich Hard Rubber Company previous to its absorption by the amalgamated rubber interests. From 1894 until 1895 he was assistant superintendent, and in the latter mentioned year was made superintendent.

In 1887, in New York, he was married to Miss Amelia Schafer, who, like himself, is a native of Germany. A bright family of five has been born to Mr. and Mrs. Dangel. The names of the children are as follows: Anna Emily, Carolina Teresa, Maria Ludowicka, Rosa Matilda, and Franz Joseph Dangel. The home life of the family is what Catholic teaching and practice would be expected to make it—a life redolent of the virtues, with parental and filial affection ever to the fore. The characteristics of Joseph Dangel are faithfulness to duty, capacity to compass situations, keenness of observation, and ability to accomplish what he undertakes. What he knows he has acquired by experience and study, and what he possesses he has honestly earned. He is generous to worthy causes, and always supports religious and educational work by contributions and personal efforts. He rented the first pew in the present St. Mary's Church, and has been



MR. AND MRS. JOSEPH DANGEL.

councilman and secretary of the congregation since 1887. He is a member of the Young People's Union of the parish, was financial secretary of the Catholic Mutual Benefit Association, and president of the Catholic Central Association of Akron.

If Mr. Dangel is intensely earnest in anything it is in his deep solicitude and untiring efforts for the advancement of the Christian and practical education of the rising generation. He judges the needs of the day and of the future from his own experience, and he is pained beyond measure when, through neglect or indifference, he sees these needs unmet. His watchwords are, Christianize! Educate! for he is convinced that the Church and the school are the salvation of the race, and the stay of the nation.

He is respected by all who know him as a good citizen, a good neighbor and friend, and as a consistent Christian gentleman. It can be truthfully said of him that he is the architect of his own fortune, a man who, by his own efforts, has advanced himself from the level of a poor emigrant boy to his present high standing, both in business and social life. He sees more the need young men have of encouragement than he feels the satisfaction which his own success affords him. Having experienced, in his own days of sore trial, the deadening effect of a drooping heart, he can the more readily sympathize with those who are victims of despondency. He knows well what it means, and he can forecast its dire effects. But if an emigrant boy, having to learn a strange language and sustain himself, can get along and even daily advance in knowledge, business, and character building, surely those not emigrant strangers, with the language of the country native to them, ought to be able to progress and ultimately attain success.

It has been Mr. Dangel's experience that "Reflection is the result of feeling; from compassion for one's self springs a deeper sympathy for others, and from a sense of our own weakness arises a disposition to be indulgent, to forbear, and to forgive—or at least it ought to be so." He judges the condition of others from what his own has been, and in thus sympathetically interesting himself in his fellow men he exhibits both his nature and his sterling character.

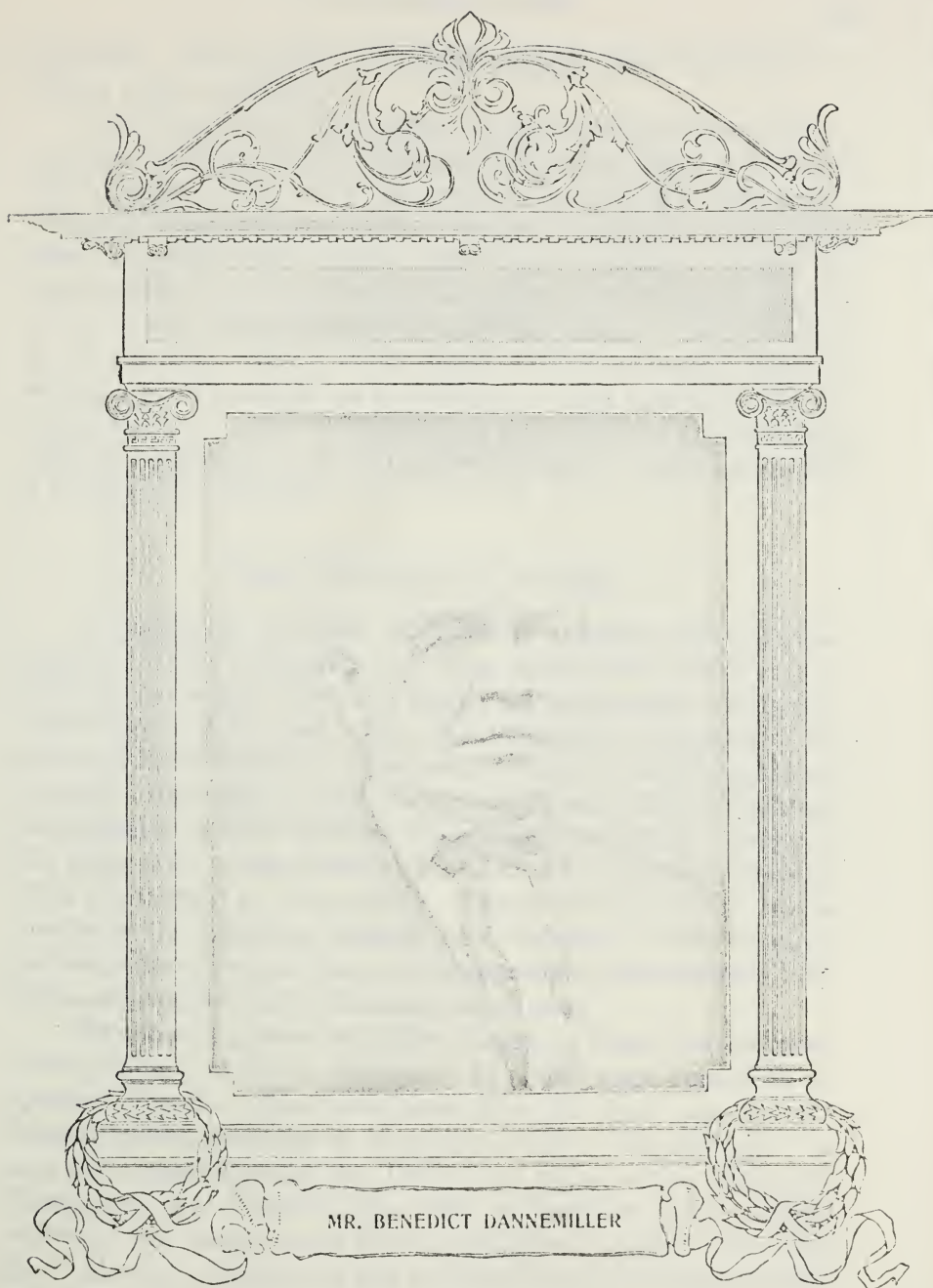
MR. BENEDICT DANNEMILLER.

The late Mr. Benedict Dannemiller, of Canton, Ohio, was not only among the most prominent Catholics in that city and Stark county, but he was also one of the leading business men of his day in that section of the state. He was an active and exemplary member of St. Peter's, his parish church, and was the founder and developer of various enterprises, including the large wholesale grocery business now conducted by his sons.

He was born in Alsace, France, December 22, 1813, and was the second child and oldest son of Benedict and Magdalena (Bechel) Dannemiller. When sixteen years old, he emigrated to the United States, and located in Canton, November 28, 1830. His parents and their entire family of seven children emigrated to this country eight years later and settled on a farm in the vicinity of Canton. Having learned the trade of a blacksmith, he embarked in the business for himself, and continued it from 1834 until 1855. Subsequently he engaged in the grain trade, meeting with good success.

The best and most fortunate undertaking of his life was his marriage to Miss Barbara Scheiber, in Canton, December 31, 1838. They lived in happy wedlock for forty-eight years, or until Mrs. Dannemiller's death, July 31, 1886, when she was sixty-nine years old. Mr. Dannemiller was himself called to his reward, April 24, 1897, when he was aged eighty-three years. To their union were born ten children, eight of whom survive. They are named: Clara, who is the wife of Joseph Deville, of Canton; William; Helen, the wife of Martin Neuhausel, of Toledo; Augustus, Rose, Edward, Julius, and Mary, who is the wife of W. A. McCrea, of Canton.

In 1869, the elder Dannemiller bought the wholesale grocery house of Thomas Kimball & Brother, of Canton. His two sons William and Augustus were with him in conducting the enterprise. In 1887, he retired and divided his property among his children. Since then his four sons have continued the grocery business, which at this writing (1900) exceeds a million dollars annually. This figure does not include their large coffee interests, which Mr. Edward Dannemiller, now residing in New York City, is conduct-



MR. BENEDICT DANNEMILLER

ing there. That department alone exceeds three quarters of a million dollars annually.

The large estate accumulated by Mr. Benedict Dannemiller, and now being maintained and added to by his heirs, is as much the evidence of their as of his industry and business ability, for, "When a thing does not waste, it gathers; and there is one thing more important than action, and that is growth." While he accumulated a large property, he was generous not only in support of the Church, but also in aid of public enterprises. He was honest in his dealings, faithful to his word, and at all times intent in setting a good example for his children. They have benefited by his methods, for today, in Canton and elsewhere, the name Dannemiller is respected by all, and those who bear it have maintained it in honor and influence.

MR. TIMOTHY H. DEASY.

A gentleman in whom devotion to religion and education abounds; whose patriotism was tried during the Nation's peril, 1861-65; and whose worth as a citizen has been known and appreciated both in Cleveland, Ohio, and elsewhere, is selected in the person of Mr. Timothy H. Deasy as the subject of this biographical mention. For nearly a third of a century he was a skilled workman and operator of blast furnaces, his practical knowledge serving as the forerunner of the present chemical and mechanical advancement so essential to iron making. From 1872 till 1895 he was in charge of the Cleveland Rolling Mill Company's blast furnaces; and since his retirement from that responsible position he has been postmaster of the South Cleveland sub-station.

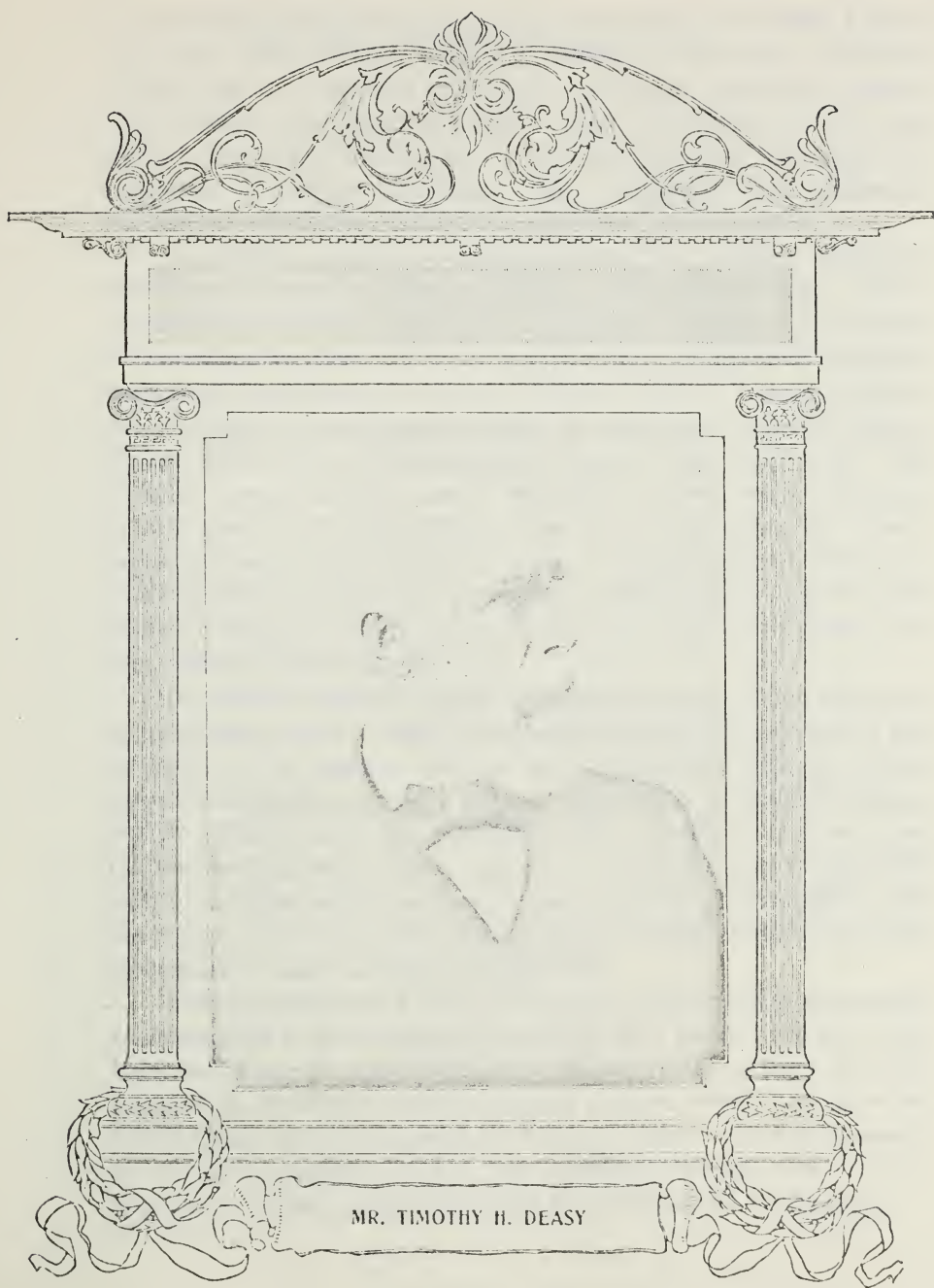
His parents, James and Ellen (Scannel) Deasy, were natives of the county of Cork, Ireland. In 1836, they emigrated to Quebec, Canada. Two years later they left that city for the United States, locating in Lancaster county, Pennsylvania. It was there that Timothy H. Deasy was born on the Gregorian intercalary day, February 29, 1840, an incident as to modern calendar time which allows him but occasional returns of his natal day. He had a birthday as late as 1896, but will not have another till 1904. Later returns need not be discussed.

Having spent twenty-two years in Pennsylvania, where the

elder Deasy died in 1850, the orphaned family removed to Mineral Ridge, Mahoning county, Ohio, where Timothy, then a young man, entered the employ of the Warner Furnace Company and took his first lessons in the blast furnace business. He continued there only a short time, or until the breaking out of the war of 1861-65. He tried to join the 8th Ohio regiment, but, every company having its full quota, he was refused. He enlisted in his twenty-first year, April 25, 1861, in the Carroll Guards at Youngstown, Ohio, taking the three months' service. Being a dashing young fellow and an apt student of military affairs, he attracted attention both by his progress and bearing. On the expiration of his term of service, he at once enlisted for three years as a member of Company G, 26th Ohio Volunteer Infantry, was with the Army of the Cumberland most of the time, and was made corporal, on account of merit, in 1863.

There were five sons in the Deasy family, three of whom were soldiers of the Union. Besides Timothy H., Patrick went to the front and returned at the close of the war, but Cornelius died the death of a patriot in Andersonville prison. The other two sons were James and Daniel. The latter died when a youth. One daughter, Mary, passed away early in life, the other, Margaret, lives with her stepfather, Mr. James Kent, in South Cleveland. During the war the family removed to Cleveland, and thither Corporal Deasy went after his honorable discharge from the army, at Chattanooga, Tennessee, July 25, 1864. He has since remained a citizen of that city.

In 1866, Mr. Timothy H. Deasy was married (by Father Daudet) in Holy Rosary Church, Cleveland, to Miss Mary Bambrick, a sensible and promising young lady, whose early training and virtues are evidenced in her wifeness and motherhood. To their happy union have been born nine children, one of whom, a boy, died in infancy. Mary, who for years has been the organist of Holy Name Church, became the wife of Mr. Hugh Shannon, of Cleveland; Cornelius J., the second oldest, is unmarried; Sadie L. is the wife of Mr. John M. Mulrooney, president of the Marine Review Publishing Company, of Cleveland; Margaret, who is married to Mr. Charles A. Patterson, of the Patterson Foundry Company, of Cleveland; Catherine, who



MR. TIMOTHY H. DEASY

is unmarried and aids her father in conducting the South Cleveland post office; Helen, who is a teacher in the public schools; James, who is connected with the J. B. Savage publishing house, and Edward, who holds a position under his father in the post office. Each has been given a good education, the girls all receiving a convent training. The intellectual and domestic training of the Deasy family is creditable to their parents.

In person, as may be gathered from his portrait, Corporal Timothy H. Deasy is a fine appearing, well preserved man. He is positive and decided in character, as becomes a soldier who fought in seventeen battles and in as many more engagements, bravely doing and daring much in the war for the Union. Among the battles in which he participated might be mentioned Mission Ridge, Shiloh, Stone River, Chickamauga, Siege of Chattanooga, etc. He is quite companionable, and in his home life and social relations is both genial and entertaining. Few men, considering his advantages, are better informed than is he. His information, character and record have made him prominent, and his public spirit occasions his being requisitioned to direct and shape both public and local affairs in his vicinity.

In political matters he is a strict partisan only when his sense of patriotism and his idea of the public good call into activity the intensity of his nature. Once he is convinced that a certain course is right, he not only regards the matter as beyond debate, but he holds it to be his bounden duty to walk in that way, no matter at what cost, or who opposes. Fortunately he is generally sure he is right before he moves, and, therefore, his mistakes, like his regrets, are few. This implies both excellent judgment, great forcefulness, and decision of character.

Corporal Deasy is a man of courage, both physical and moral. In religion he is more sincerely practical than pious. He may look backward since his honorable career invites retrospection; he looks forward in obedience to his sanguine temperament; but he never fails to look upward through his Catholic faith. In these respects he is the prototype of his late admiring friend, Gen. W. S. Rosecrans, under whom he fought for the unity of his country.

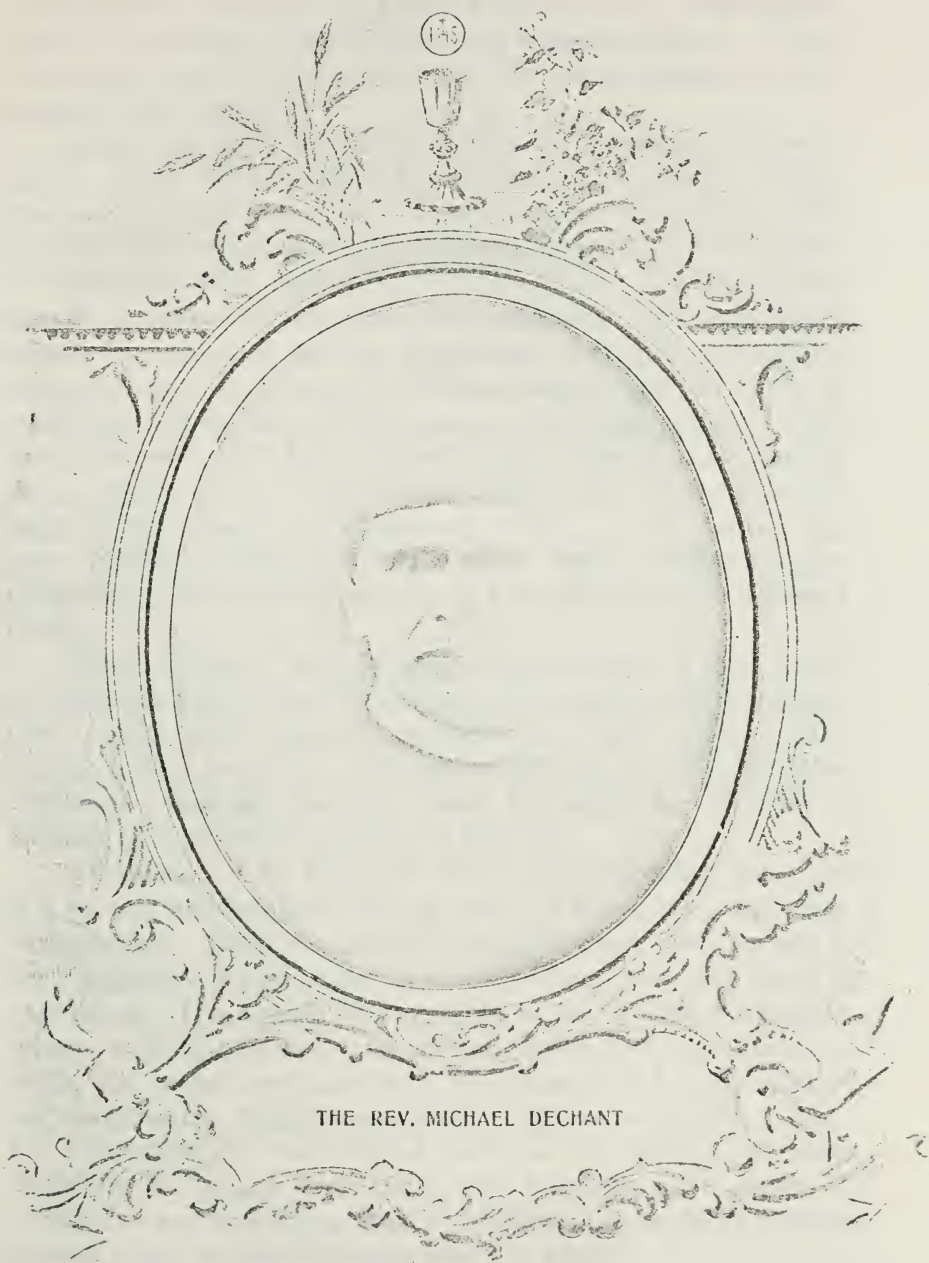
THE REV. MICHAEL DECHANT.

The year of the establishment of the Diocese of Cleveland, 1847, Joseph and Eva (Klingshirn) Dechant, with their family, emigrated from Bavaria to this country and settled on a farm in the township of Avon, in Lorain county, Ohio. Their household consisted of themselves and nine children, the fourth-born of whom is now the devoted pastor of St. Mary's Church, at Millersville, Sandusky county, Ohio, and the subject of these lines.

He was born June 23, 1832, and made some of his preparatory studies in Bavaria, where he lived until his fifteenth year. In preparation for carrying out in this country his resolve to become a priest, he studied for a time under the Fathers of the Sanguinist Order at their institution in Mercer county, Ohio, and later privately with secular priests of the Diocese of Cleveland, among whom was the late Father Hackspiel, of Randolph, Portage county, who was young Dechant's long-time professor.

In 1860, he was pretty well advanced in his studies, at least so thought his friends. Accordingly, he offered himself to the diocesan authorities for examination looking to his fitness for taking up his ecclesiastical studies. He was successful. He was thereupon admitted to St. Mary's Theological Seminary, Cleveland, and after a course of three years in philosophy and theology he was ordained priest by Bishop Rappe, June 28, 1863.

Father Dechant's first appointment was as pastor of St. Michael's Church, Findlay, Ohio, where he labored enthusiastically from July 17, 1863, until June 1, 1867. He was then transferred to take charge of the Church of St. Clement, at Navarre, which place was then known as Bethlehem. He ministered to the Catholics there during more than four years, or until August, 1871, when he was placed in charge of St. Peter's Church, Norwalk. What is now the Church of St. Paul in that city was attached to St. Peter's as a mission. He attended both for one year, when he was relieved of the former, becoming thereby the first resident pastor of the latter. He purchased the site of the present St. Paul's Church, and remained in charge during twelve months. December, 1873, he was commissioned as pastor of St. Alphonsus' Church, at Peru, in Huron county. He remained there fourteen years and



THE REV. MICHAEL DECHANT

two months. He built two school houses for the congregation, one of them being distant four miles from the church. Every Wednesday he said Mass there for the accommodation of the people of that locality.

January 5, 1888, he was appointed to his present charge as pastor of St. Mary's Church, Millersville, Sandusky county. During his pastorate there, which has now (December, 1900) continued for over twelve years, he has been active in the interests of his people, both spiritually and temporally. He frescoed the church, furnished it with new pews and altars, and also placed therein the hot-water system of heating. In 1892, he built the mission church at Kansas, in Seneca county, and, in 1893, he established the church at Gibsonburg, in Sandusky county. From that date until 1897 he performed double service each Sunday, saying Mass and preaching both at Millersville and at one or the other of the missions at Gibsonburg, Kansas, or Bettsville. He never missed a Sunday service, when in health, during the past thirty-seven years, and he never took a vacation since he became a priest.

Father Dechant, when he came to Millersville, in 1888, found, to his astonishment, that the children of the parish, with few exceptions, could neither read the catechism in English nor say their prayers in that language. After some difficulty, he changed these conditions, radically changed them, for today he preaches in English each alternate Sunday and Holyday.

The pastor of St. Mary's is now in his sixty-ninth year. He is a man of philosophical turn of mind, of few words, and quiet, easy manner. These characteristics may be attributed as much to his phlegmatic temperament as to his training and long years of experience. His natural and acquired habits of silence, thoughtfulness, and deliberation have not only precluded precipitancy of action and speech, but have been the evidences of his appreciation of the aphorisms, "Make haste slowly," "Silence is golden." Since his ordination, he has worked hard on the mission, at times plodding his weary way along the humbler path which he considered best in keeping with his abilities and the needs of those among whom he found himself called to labor.

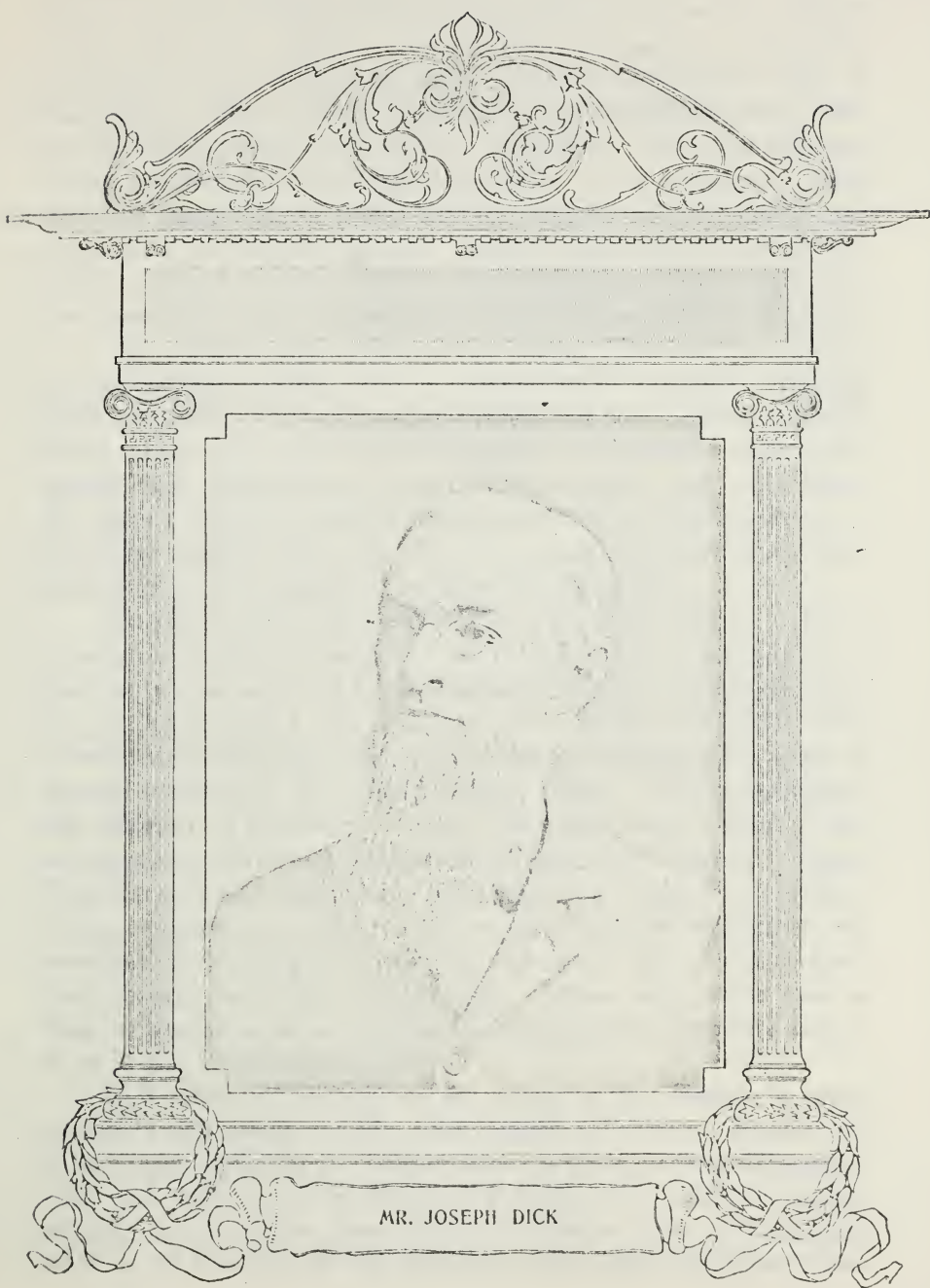
MR. JOSEPH DICK.

Mr. Joseph Dick, of Canton, Ohio, founder and proprietor of Dick's Agricultural Works, is the oldest of a numerous family born to the late Joseph and Mary Ann (Messmer) Dick, of Stark county, Ohio. The elder Dick was twenty-seven years old when he emigrated from Alsace, and, in 1836, located in Stark county, Ohio. His wife was a native of Baden.

Joseph Dick II was born on his father's farm, about seven miles from Canton, Ohio, May 28, 1840. His early schooling consisted of only four months in the year, and to enjoy the advantage of a catechetical training he had to journey seven miles. When he was seventeen he began to learn the art of making models for inventors in Canton. He pursued this calling until 1861, when he found employment in his line in an agricultural implement works, also in that city. He continued there for two years, and then went back to help his father on the farm. After a stay of eight months (1863) he started out in his twenty-third year to make a living for himself. He drifted into Canada and found employment in a large agricultural works in Ontario, where he industriously applied himself as a skilled mechanic and as more than a novice in inventing, designing, and drafting. He remained there, despite much local opposition and intrigue, for eleven years, or until the factory, through business collapse, closed its doors, in 1874.

In 1866, he was married there to Miss Rosanna McKittrick, a native of Rochester, New York. She had enjoyed early educational advantages and was more than a mere amateur in the field of art. In domestic affairs, too, she had not been without instruction, as her home life has since given the proof. Three sons and three daughters were born to Mr. and Mrs. Dick. Their names are as follows, in the order of birth: Emma, now Mrs. George Murray, of Canton; William J., who is with a large manufacturing establishment in Pennsylvania; Charles F., Francis J., Agnes T., and Laura L. Dick.

In 1874, Mr. Dick and family returned to Canton, where, in a very limited way, he began what has since developed into Dick's Agricultural Works, wherein on a large scale are manufactured Dick's Patent Truck and Sack Holder, Dick's Famous Patent Feed and Ensilage Cutting Machinery, and other products of his



invention. In the early days of this enterprise the annual output did not exceed \$1,500, but by perseverance and honest work it grew until today (1900) a large number of hands are constantly employed, some of them having a record of twenty-two years in the factory, and an annual business of over \$100,000 is done. Mr. Dick is the inventor of all his own machinery. He is up with the times and abreast of the best in the land. Even combined capital has not been able to undo him or supplant in the market the product of his inventive genius. From a small room, 25 x 40 feet, which sufficed for his works in the beginning, the business has increased until 40,000 square feet of floor room are now required.

The character and rating of Mr. Joseph Dick are high. He is strictly honest, faithful, and of unquestioned integrity. He has from childhood been a devoted member of the Catholic Church. Even when in the hotbed of Orangeism in Canada he quietly but persistently maintained himself both socially and religiously. St. John's Church, Canton, is indebted to his munificence for a beautiful marble altar, and also for a constancy in liberally contributing to the support of religion and education.

He stands well in the estimation of his fellow citizens. He is a member of the Canton Board of Trade, and is vice-president of the Canton Savings and Loan Banking Company. Notwithstanding his pronounced views in favor of Christian education—the school inseparable from the Church—he has, for six years, been an elected member of the Canton School Board. To the intelligent the religion of Catholics is not a hindrance but a help to the development of those qualities which make good citizens. Joseph Dick's record and career have been such as to emphasize this fact. What excellences are his by nature have been strengthened and ennobled by his religion. His neighbors know this, and as a result they respect both him and his faith. When such is the case in Canton there can be no ground for the opposite elsewhere except it be in the individual himself.

If it were not foreign to the scope of this sketch, a more complete pen picture of Mr. Dick would fit in here. Instead let it be simply said that his temperament is even, his manner agreeable and modest, his intellect of a high order, and his family, abiding in one of the finest homes in Canton, is fit to be copied after by all who aim in the direction of the ideal Christian home.

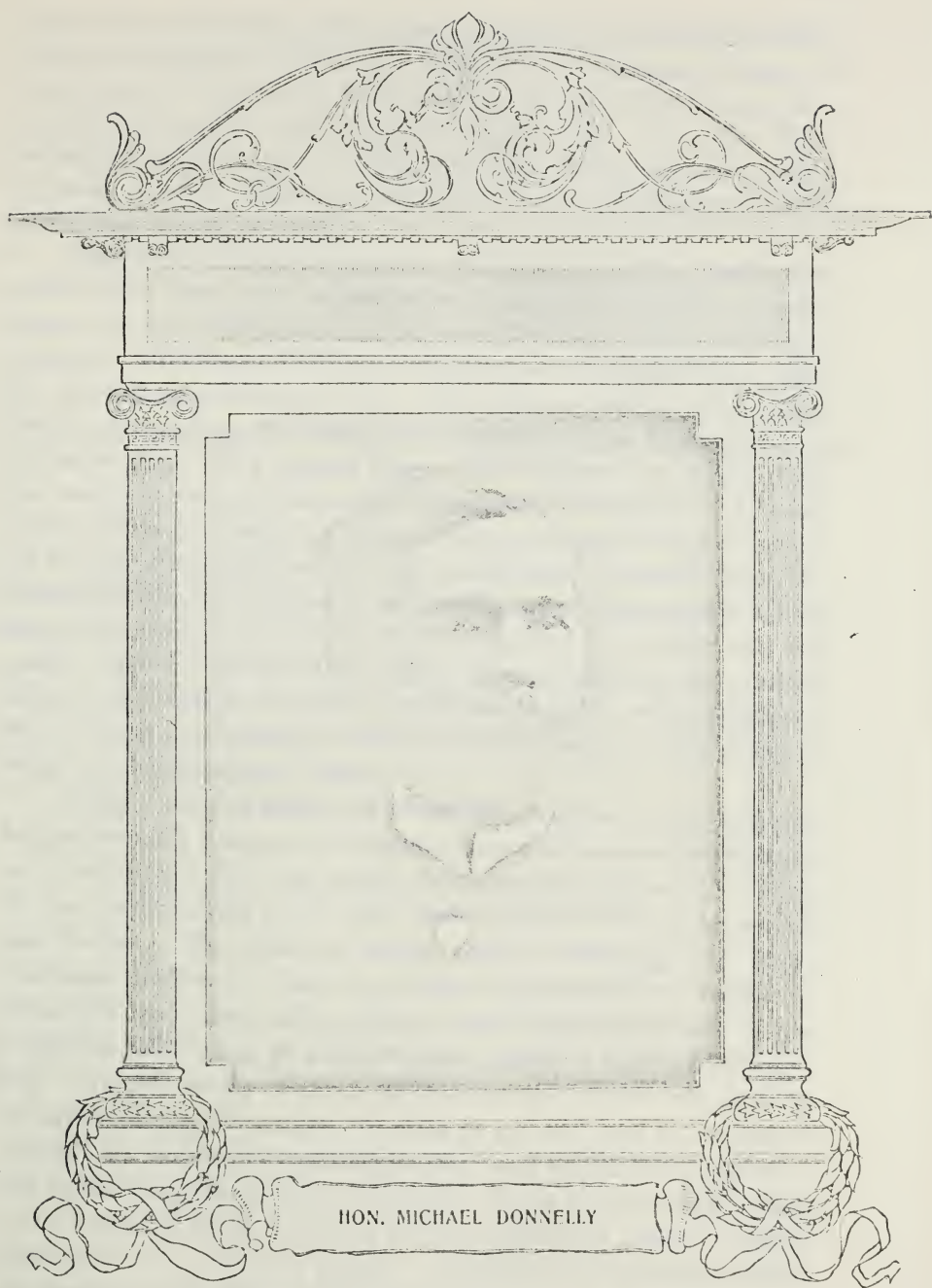
THE HON. MICHAEL DONNELLY.

The judge of the Common Pleas Court of the third judicial district of Ohio is the Hon. Michael Donnelly, of Napoleon. He was born August 18, 1856, on a farm in Henry county, of which county his adopted city is the seat of justice.

More than half a century ago his parents, Peter and Alice (O'Hearn) Donnelly, natives of Ireland, began their married life in that part of Ohio. Peter Donnelly was then a laborer employed in building the Wabash and Erie Canal through that section. With the first hundred dollars he was able to save he purchased from the Government the eighty-acre farm on which he subsequently made his home and reared his family. Besides the subject of this sketch two other members of the family, James and Peter, are practicing physicians in Toledo, Ohio.

Judge Donnelly as a boy and later as a youth aided his father in clearing and cultivating the land, and in providing for the family. His primary education was obtained in the township school, and later he himself became a teacher in the county, which vocation he followed for several winters. Aiming at a higher education than was then within his reach, he concluded to bestir himself in the way of providing funds to pay his way in college. Accordingly he sought and obtained work in a neighboring stone quarry. After toiling all day he would work with the night-gang until midnight, thereby earning double wages. His pay-envelope he would deliver unopened each week to his mother, who was the treasurer of the family. With the money thus earned and saved to pay his way he entered the Normal University, at Lebanon, Ohio, where, after a four years' course, he graduated, in 1878, when he was in his twenty-second year.

The profession of the law early attracted him, and, having been offered an opportunity of preparing himself for that calling, he accepted, and entered the law office of the Hon. Justin H. Tyler, of Napoleon, to prosecute his studies. With his usual energy and determination he labored day and night, evidencing on all occasions not only his intellectual aptitude but also his loyalty to the interests of his admiring preceptor and friend. These qualities were later appreciated and fully requited by Mr.



Tyler; for, a short time after young Donnelly had presented himself for examination before the judges of the Supreme Court, at Columbus, in December, 1880, when he was admitted to the bar, his kind preceptor took him into partnership. This Mr. Tyler himself proposed, even at a time when the preferment was sought by many—a fact which was creditable both to himself and to his promising young partner.

Judge Donnelly continued as the junior member of the firm until 1887, when, as a representative member of the Democratic party, he was elected to the office of Probate Judge of Henry county. He ably and faithfully discharged the duties of the office for the full term of three years. His administration was unqualifiedly endorsed by the taxpayers, and the people demanded that he serve them for a second term. He consented to again stand for the position, and he was triumphantly re-elected. His six years as Probate Judge he followed by five years of close attention to his growing practice and his multiplying business interests. Then, in 1898, he was elected to the Common Pleas Bench, which honorable position he fills to the satisfaction of the bar and the public. He is well fitted by nature and training, for the judicial office, a fact which, since this work was in press, was recognized by his being nominated by the Democratic party for the office of judge of the Supreme Court.

Being a man of affairs, to whom the tangible always appeals, Judge Donnelly has grown in prominence and business importance not alone in his city and county but also in northwestern Ohio. He has always been to the fore when public interests demanded that he act. He took an active part in bringing the Lima Northern Railroad, now the Detroit Southern, to touch at Napoleon, and when others failed in the accomplishment of the project he took it up, in 1895-'96, and carried it through successfully. As the owner of three thousand acres of the best land in his native county, he attests his faith in the soil, and he evidences through his success in handling realties and equities his appreciation of the tangible sources of wealth. He is the principal owner of the Citizens' Bank, which is the strongest and oldest financial institution in his city and county. Among his possessions also is his interest in the Home Telephone Company, of Napoleon and

Henry county, of which company he is president. His latest enterprise is his connection with the Anchor Fire Insurance Company, of Cincinnati, Ohio, of which company he is likewise president.

Judge Donnelly is a strong, self-made man, who is among the most prominent in his section of the state. While retiring and modest he is nevertheless recognized as in the front rank of the notable Catholic laymen of Ohio. As an American of Irish extraction it has never appeared to him that his rights of conscience are his to exercise through mere sufferance. While he never obtrudes his religion, and never questions that of others, he can see no reason why his Catholicity should be a bar to him in any legal or laudable undertaking. He has no apologies to offer in this respect, and no criticisms to make of others. He conscientiously performs his duties, not only as a citizen and a Christian member of his community, but also in his official station as judge. He hews close to the line of duty regardless of men, and as a result the people respect both him and his religion, and esteem him as among the most reputable citizens of northwestern Ohio.

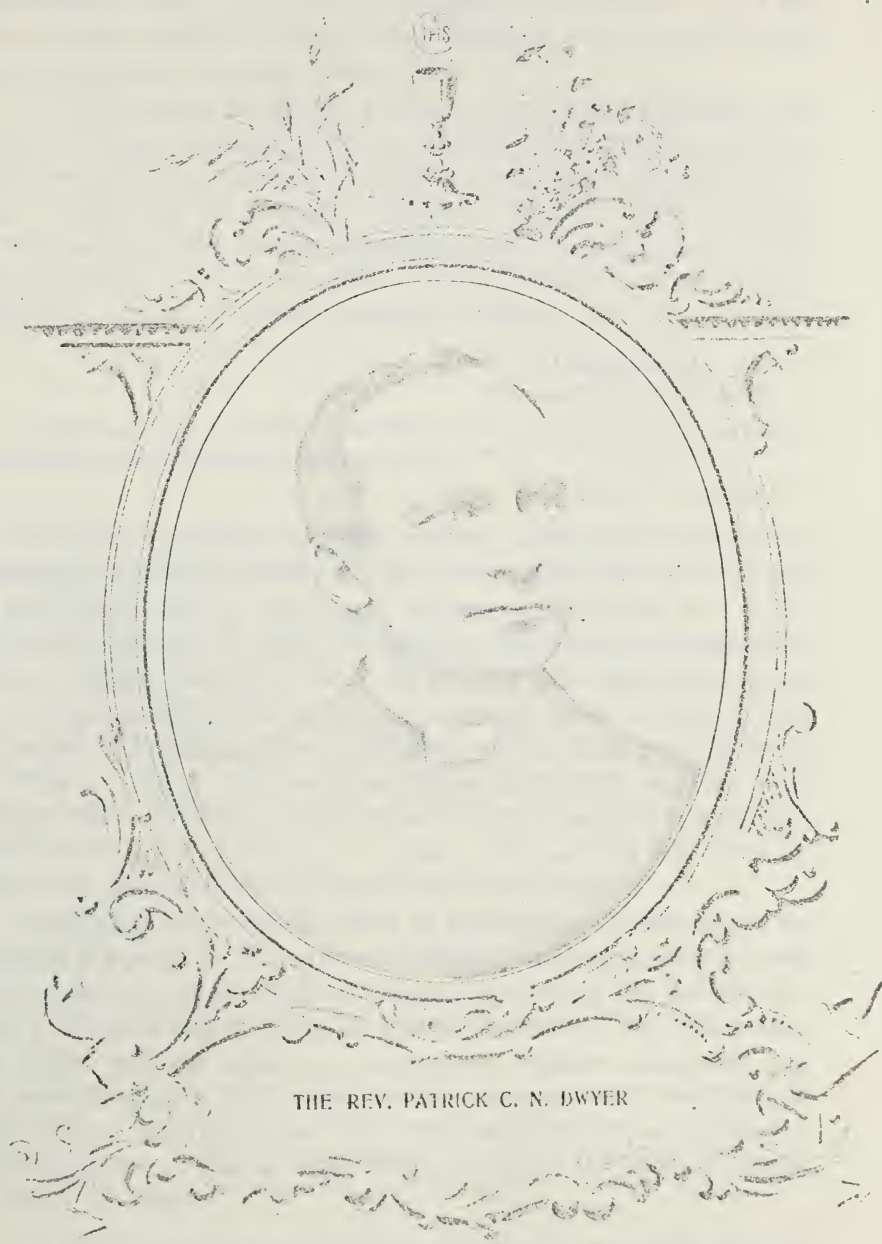
July 5, 1887, Judge Donnelly was married to Miss Grace, the daughter of Mr. and Mrs. Matthew McGurk, of Sandusky, Ohio. A family of seven has been born to them. Their names are: Grace, Ulalia, Cyril, Gerald, Justin, and Edwin. The third oldest, Irene, passed away in April, 1890.

THE REV. PATRICK C. N. DWYER.

The Rev. Father Dwyer, pastor of the Immaculate Conception Church, Grafton, Ohio,* was born near Listowel, county of Kerry, Ireland, June 2, 1858. He was orphaned by the death of his mother, Johanna (Carroll) Dwyer, when he was five years of age, and by that of his father, Daniel Dwyer, when he was in his thirteenth year.

With an older sister he emigrated to this country, in 1872, making his home at Bay City in the State of Michigan. Being an industrious, energetic lad, he soon found employment, and in less than one year he had his earnings invested in real estate. His

*Since this work has been in press the Rev. Patrick C. N. Dwyer was appointed, July 14, 1901, pastor of the Church of Our Lady of Mt. Carmel, Warren.



THE REV. PATRICK C. N. DWYER

investments proving most fortunate he doubled his money and continued to work. He was so successful as to be able to pay his way through college, and even when ordained he yet owned some of the property he earned when a boy.

In 1874, while living for a time in the city of Chicago, and before he began his studies for the Church, among other notables he formed the acquaintance of the wife of the late lamented President of the United States, Abraham Lincoln. Mrs. Lincoln greatly admired Mr. Dwyer's qualities, and esteeming him as the peer of a large class of excellent young Catholic men, gave him, unsought, a letter of recommendation, which is in part as follows:

"Chicago, Ill.,

September 28th, 1874.

This note is to certify that Patrick Dwyer is an industrious, intelligent, conscientious young man. * * * * *

MRS. A. LINCOLN."

He then began his classical studies, which he completed at Assumption College, Sandwich, Canada. His theological course he made in St. Mary's Seminary, Baltimore, Maryland, and in St. Thomas' Seminary, St. Paul, Minnesota, where he was ordained by Bishop Ireland, June 18, 1886. He labored more than three years in the Diocese of St. Paul proper, when its division, by the erection of the See of Winona, placed him in the new diocese, presided over by Bishop Cotter. He remained there until 1895, making nine years in both dioceses, during which time he made a record that does not often fall to the lot of a priest. He paid off the debts on eight churches, built one, and completed two others.

Indulging his business talent as an investor in real estate he amassed property to the value of \$10,000, including what he had when ordained, all of which he donated to paying the debt on St. John's Hospital and Asylum, an institution distant 150 miles from his parish, and for which he was agent, without accepting any remuneration, at a time when he was charged with the labor of attending to four churches. For this munificence he received a glowing letter of thanks from Bishop Cotter, the closing words of which are these:

"I thank you most gratefully and joyfully for myself and for our beloved clergy and laity. May generations of God's children

rise up in this His vineyard and bless your name and call you great amongst the chosen and worthy pioneers of this diocese.

"Devotedly and gratefully yours in Christ,

✠ JOSEPH B. COTTER,
Bishop of Winona."

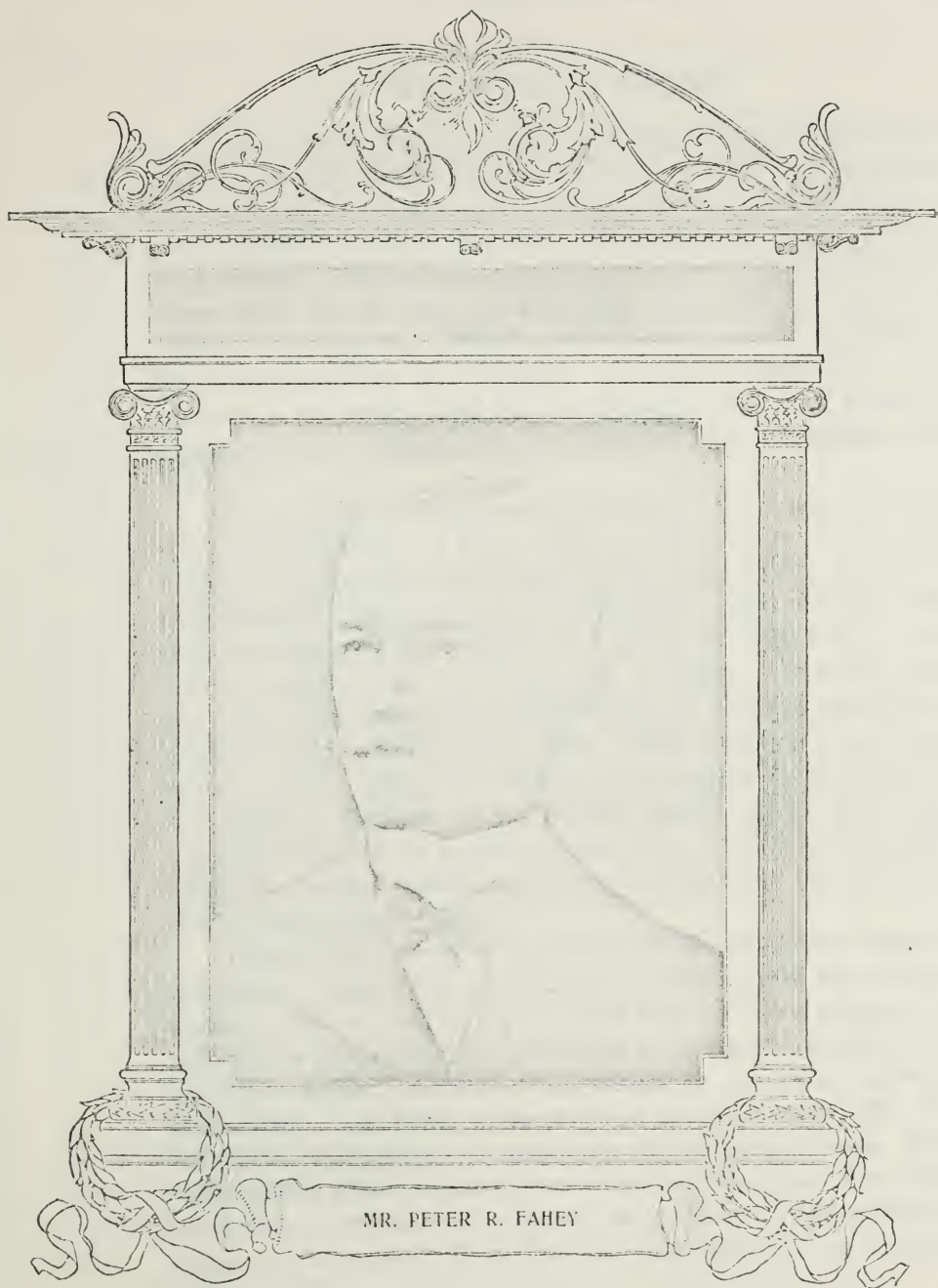
His multiplied efforts in behalf of religion and education, and the exposure incident to his calling, together with the severity of the climate, so impaired his health that he was forced to comply with the persistent advice of his physician to seek another field of labor. With mutual regrets Bishop Cotter and Father Dwyer parted company.

After a short period of rest he was received into the Diocese of Cleveland the same year. He was at once commissioned as assistant at the Cleveland Cathedral, where he remained from September, 1895, until the same month the following year, when he was appointed temporary pastor of the Church of the Good Shepherd, Toledo, Ohio, during the enforced absence, through illness, of the pastor, the late Father Barry. He labored there three months, in which time he paid off more than \$1,500 of the debt on the church.

Following his labors in Toledo, he was appointed temporary pastor of St. Mary's Church, Clyde, Ohio, where he also paid off \$1,000 of the debt without having recourse to the agency of either fair, subscription, or assessment. January 11, 1898, he received his appointment as pastor of the Immaculate Conception Church, Grafton, and in a little over two years he freed it from its debt of over \$3,000.

Rev. P. C. N. Dwyer is a nervy, energetic man of wonderful endurance, considering his delicate constitution. He possesses indomitable perseverance, and has an accurate knowledge of men and business which he puts to good uses. This knowledge he had before he became a priest, and it has been his stay in many trying circumstances on the mission.

In the foreground of the portraiture of his character is seen the ecclesiastic, in the background the man of business. Over fourteen years ago he forsook the latter for the former calling, and now uses his knowledge of the world only as an aid in his spiritual work. The labors he has performed and the success that has attended his efforts characterize him as a priest worthy of religion, his Bishop and the Diocese of Cleveland.



MR. PETER R. FAHEY.

Those are reckoned more than provincials whose intellect and views are broad, whose judgments are generously and universally just, and who are equal to impressing themselves on the times and the localities in which they live. Mr. Peter R. Fahey is of this type of men. He has been a resident of the city of Cleveland only since 1889, but so active is his bright mentality, so earnest and intense is his life as a Catholic and a citizen, and so capable is he, both professionally and socially, of living a long time in any place in a few years, that he is entitled to take rank among the oldest and best laymen who are biographically mentioned in this volume.

He is the head of the firm of Fahey and Company, investment bankers and brokers, of the city of Cleveland, Ohio. The company in the firm consists of two faithful employees whose worth in his eyes entitled them to the advancement. This concern began business originally as the house of Herbert Wright & Co., in 1893, with its present head as its salaried manager. Although always the active director of the establishment he was not admitted as a profit-sharing member until 1895. Since this work has been in press, January, 1902, the change to the present style of firm went into effect. Because of its former record under Mr. Fahey's management, and its present status, it is entitled to the credit of doing the largest volume of business of any other house in its line in the metropolis of Ohio.

Fahey and Company handle all kinds of stocks, bonds and securities. Their annual transactions reach up into the millions of dollars. From a beginning so small that one man and one room sufficed, to proportions so large that twelve men and eight rooms are now required, are facts so suggestive as to need no coloring or elaboration. As head, manager, and active director, Mr. Fahey was to the fore in every department of the original firm. He was telegrapher, stenographer, typewriter, bookkeeper—four distinct professions, of which he was and yet is master. His motto at all times has been that, "If a thing is worth doing at all it is worth doing well."

He began, in 1881, his professional life in a minor capacity on

the floor of the Corn and Flour Exchange, of Baltimore—the Board of Trade of Maryland—and before he was twenty years of age he held there the position of assistant superintendent of the Baltimore and Ohio Telegraph Company. At that time he was, and is yet considered to be, one of the finest expert telegraphers in the country. In 1887, he served the Toledo, Ohio, Grain Exchange, and later, the Chicago Board of Trade from 1888 to 1889. In the latter year he went to Cleveland where he has since continued to reside and do business. For a season there he was the agent and correspondent of the Associated Press, and was temporarily connected with various brokerage concerns. Because of his talents and early training, his long experience in different exchanges, and his exceeding promptness and mental activity, he has always been found to be rich in practical business suggestions. Even when a youth he was never regarded other than as a valuable adjunct in his particular lines.

Mr. Peter R. Fahey was born at Monkton, Baltimore county, Maryland, February 19, 1867. He is one of seven brothers born consecutively to John and Catherine (Ryan) Fahey, who emigrated from Ireland in 1855. The elder Fahey was a contractor and builder of railroads. He died in 1874. The boy Peter had the advantage of only a country school education. He did such work around the farm as was suited to his years as a boy and to his physique. When the weather or the season prevented, or when there was nothing else to do, he went to school.

The one thing in which he was most punctual and steady was his serving Mass once each month in the old mission church in his native place. He looked forward to the recurrence of these occasions with no little interest, and when he fulfilled his task of serving at the altar he felt he had performed a duty which had bound him to its discharge both spiritually and physically.

In 1881, his widowed mother with her family removed to the city of Baltimore. It was there as a youth that he laid the foundation of his present prosperity and prominence, and developed those characteristics and business talents which stand him in good part today.

In 1889, Mr. Peter R. Fahey was married to Miss Sadie L., the daughter of Mr. and Mrs. Charles Toole, of the West Side, Cleve-

land. They were among the pioneer Catholics of the "Forest City." As a native of Cleveland, Mrs. Fahey enjoyed good educational advantages, a prominent feature of which was her early Christian training. Because of this she is devoted to works of charity and mercy and is prominent among the Catholic ladies of Cleveland who are noted for their zeal and practical efforts for the furtherance of religion and education. Her husband's liberality in aid of these things is an incentive to her, and jointly they are credited with doing much good. To their union have been born seven children, whose names are Mildred, Ethel, Charles, Leslie, Ralph, Margaret, and Agnes.

Mr. Fahey's calling, requiring as it does both a clear head, good judgment, and instant decision, inclines him, in the way of diversion and rest, to indulge in light reading and to exercise his native muse in writing comic verses.

"But those that write in rhyme still make,
The one verse for the other's sake;
For, one for sense, and one for rhyme,
I think sufficient for one time."

Some of his efforts are far from mediocre and evidence marked poetic talent. When these will not wholly suffice for his recreation he has recourse to the club, although by nature he is not a club man, but is more inclined to the home life. However, he belongs to the Century and the Iroquois clubs for social intercourse, to the Chamber of Commerce and the Stock Exchange for business associations, and the Catholic Mutual Benefit Association, and the Knights of Columbus for fraternal purposes. Outside of business and the demands of the clubs and associations mentioned, he belongs to his family and to himself as a reader, and as a versifier of no mean ability. Much that he has written is well deserving of praise and, indeed, would read well in print, while quite a number of his verses are of a high order of merit in both thought, arrangement and diction. Evidently he was born under a rhyming planet and came by his muse honestly. Of such Channing was generous enough to say:

"Most joyful let the poet be;
It is through him that all men see."

MR. JAMES FARASEY.

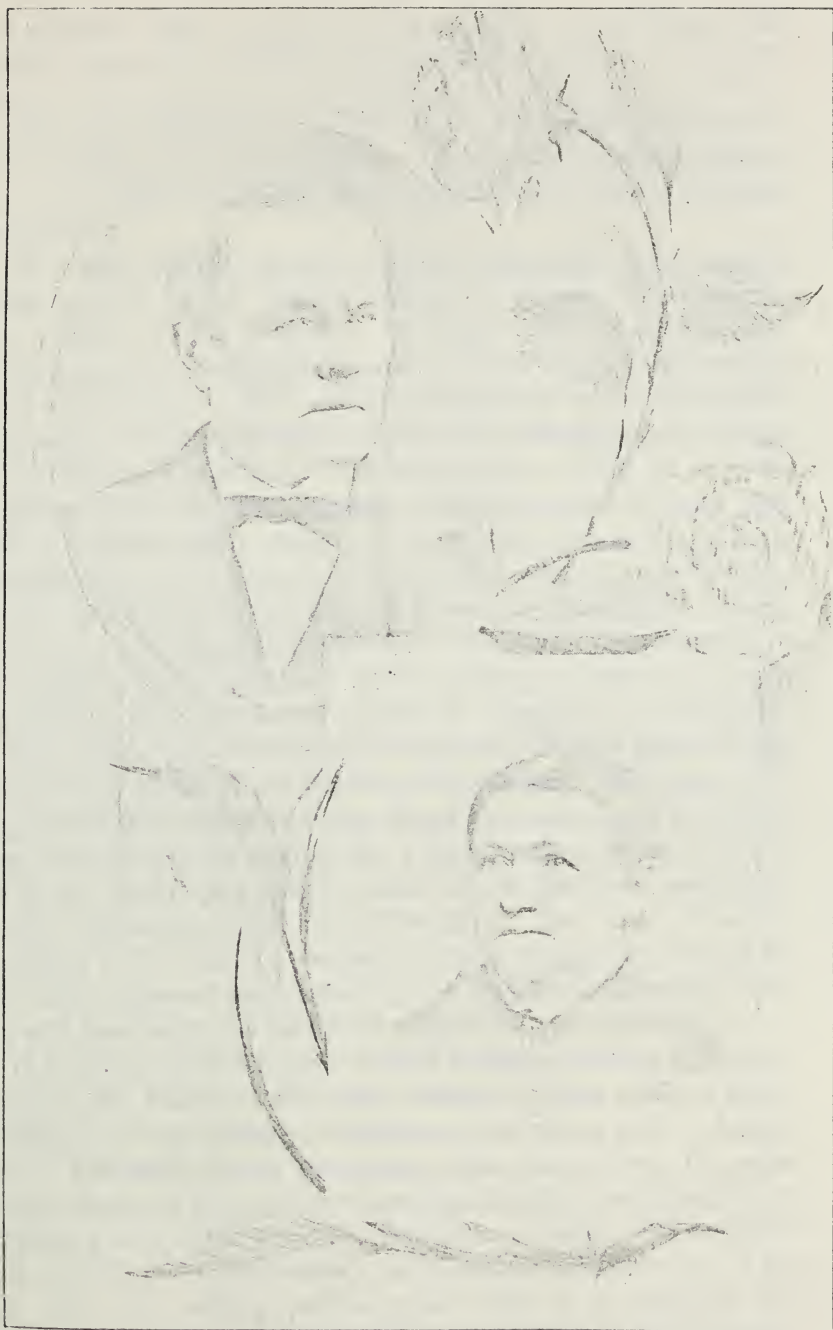
The late Mr. James Farasey, of Cleveland, Ohio, was among the first Catholics to settle in what has been, since 1847, the See city of the Diocese. In fact there were few of the old faith either there or along the southeastern shore of Lake Erie when he arrived, in 1827. He died in 1894, after spending almost sixty-seven years in efforts to act well his part as an humble citizen of Cleveland and as a faithful Catholic head of a family.

He was born at Queenstown, in the county of Cork, Ireland, in 1816. The tide of emigration from Ireland beginning to set in, he was brought to the United States when a boy. Having few advantages, and but little to rely on as a young man, except his remarkable physique, he sailed on the great lakes from his eleventh year for fifty years. During most of this time he had interests in vessel property, and finally drifted into the business of loading and unloading the craft arriving at, and clearing from, the port of Cleveland. He continued in that line of business, added to his possessions, and became a well known figure among vessel owners.

He was in his day the most powerful man, physically, in Cleveland, his expansive chest, brawny frame, large head, and mild, good-natured countenance exciting in all who saw and knew him a species of wonderment blended with admiration. This was especially the case on the occasion of a certain St. Patrick's day parade in Cleveland. A white horse was provided for Mgr. Thorpe to ride in the procession. The unexpected occurred when Mr. James Farasey lifted the priest, as a mother would her infant, and placed him gracefully in the saddle.

As is generally the case with large, powerful men, Mr. Farasey was slow to anger, and was unusually kind, jolly, and generous; but once aroused by what he deemed an insult, or an injustice, few had the temerity to gainsay or oppose him. His strength was prodigious, and he often employed it to chastise the villifiers of both his nationality and his religion.

In 1848, he was married in the first Catholic church in Cleveland, old St. Mary's on the "Flats," to Miss Anna King, a modest and comely young lady who was also a native of Ireland. She died in 1898. Mrs. Farasey was typical of her race in virtue and devo-



MR. AND MRS. JAMES FARASEY.

tion to religion. She was a good, kind neighbor, a true friend, and unusually sympathetic. She was blessed as the mother of fourteen children. Five of them are yet living and are residents of Cleveland. They are Michael H.; Celia, who is Mrs. William Cooper; James D., William J., and George E. They are all talented, industrious, and reliable, and enjoy the confidence and respect of their fellow citizens.

The reader will not go far amiss by referring to the accompanying portrait of Mr. James Farasey as an aid in forming a correct estimate of his character. No man with his countenance and phrenological development could be either small, insincere, or disloyal to his friends. He was the very opposite, his generosity in giving and his bravery in defending having been known to all the older residents of Cleveland. He could forgive a fallen foe, or even an ingrate, but he was ever mindful, to their sorrow, of those who joined in the prevailing custom in those early days of speaking contumeliously of the Catholic Church, the priests, or the Sisters. Next to the Church he felt himself bound to defend Old Ireland and her sons and daughters; and not a few found opportunity to bathe freely in the Cuyahoga river for venting, in words or acts in his presence, their hatred of either his religion or nationality.

The reader will not regard it improper to have these things recited as if in praise of the subject of this sketch. We may be far enough advanced today to frown down the unjust and scurrilous things that excited and nerved Mr. Farasey to act robustly; but in his day the means of redress, which he so effectively employed, were the only ones at hand, or at all reliable. Since then, however, few effigies of St. Patrick, wearing a string of potatoes around his neck, have appeared suspended in the streets of Cleveland, and fewer still have been the insults to religion and its ministers.

It is not so much to glory in such radical measures of redress, needful in Mr. Farasey's day, that reference is here made to them, but rather to help outline a picture of this plain, robust, honest citizen. We have already given more than the outline; the spirit and the manner of the man are more than hinted at, and scarcely an additional touch of the pencil is needful to complete the portrayal of the virility of his character, the kindness and sincerity of his heart, and the nobility of his great soul as it despised the oppressors of the poor and chastised the bearers of false witness.

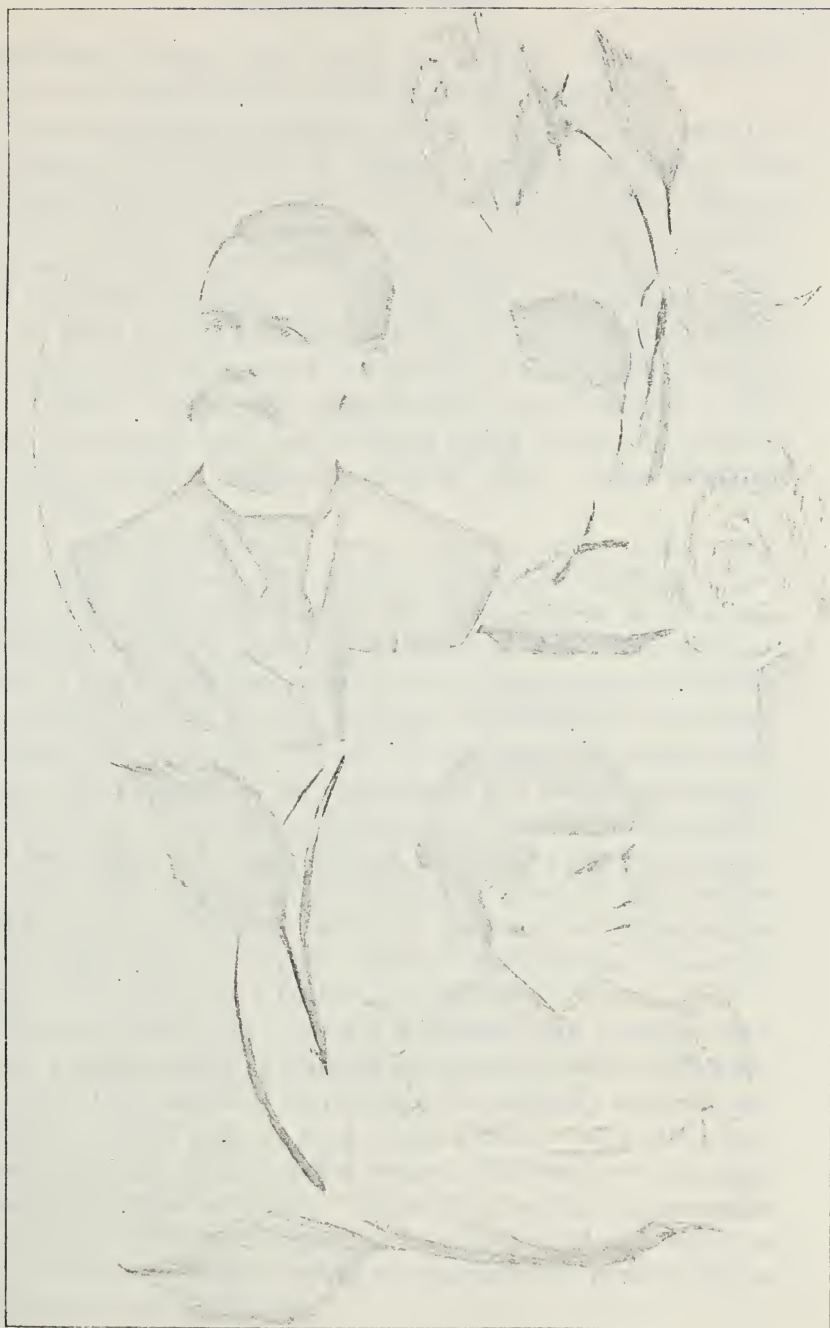
MR. JAMES D. FARASEY.

The proprietor of the Teachout Boiler Works, of Cleveland, Ohio, and the secretary of the Boiler Manufacturers' Association of the United States and Canada, is the gentleman whose name gives title to this sketch. His prominence as an extensive manufacturer and as a man of affairs is no more noteworthy, perhaps, than is his standing as a citizen and as a deserving son of the late James Farasey who was a pioneer Catholic of the city of Cleveland. If the elder Farasey was noted for his simple life and sterling character, his mindfulness of his native land, and his unswerving devotion to the Catholic faith, he surely left a prototype in his son James (D.) Farasey, II.

This prototype, this son, is the third oldest of a family of fourteen, born in the city of Cleveland to the late James and Anna (King) Farasey. He first saw the light December 11, 1856. He was baptized in the first Catholic church in Cleveland, old St. Mary's on the "Flats," and there as a boy he served Mass and made his first Holy Communion. He was cross-bearer and led the grand procession of Catholics, in 1871, when the ceremony of dedicating St. Malachy's Church was performed by Archbishop Purcell. He later became a member of St. Patrick's congregation, which he served not alone in the capacity of councilman, but also in that of a staunch financial supporter. He was married there, in 1886, to Miss Mary, the daughter of Mr. and Mrs. Nicholas O'Laughlin, who, like himself, is a native of Cleveland.

Mrs. James D. Farasey is nowhere more fittingly and happily at home than when at her own hearth-stone, for her nature and training render her specially domestic. She is such, not merely in the sense of appreciating the philosophy of the poet's declaration: "There is no place like home," but more particularly in that she is convinced that it is within the sacred confines of home, at the fire-side—where woman is both queen and mother—that virtue abounds and the young receive their most lasting impressions. She believes with Longfellow that, "The bird is safest in its nest."

To Mr. and Mrs. Farasey have been born a family of six, four boys and two girls. One of the latter, little Bessie, passed away in her third year. The remaining five in the order of birth are



MR. AND MRS. JAMES D. FARASEY.

named James, George, Mary, Neal, and William. The secular and religious education of each is being carefully attended to.

The public schools, imperfect as they were in his day, were the chief sources of Mr. James D. Farasey's secular education. He early began his business career in the capacity of clerk. This he followed by an attempt to learn the trade of a machinist, which did not agree with his health. He next became a steamboat clerk, which ultimately brought him into the lake transportation business. In 1886, he sold his interests in that line and engaged in the boiler manufacturing business as a partner in the Cleveland Steam Boiler Works. Seven years later he sold out his interest in that enterprise, and purchased the business which he yet continues to successfully conduct under the original name of the Teachout Boiler Works.

As a man of affairs his energy and business capacity have been the great sources of his success. Of course his honesty and reliability have also been factors, for without these no man can be successful with an approving conscience. Mr. Farasey is on the best of terms with that monitor, and having reaped according to his sowing he can be said to enjoy his prosperity, not alone in the sense of possession, but also in that there are none to dispute the righteousness of his methods or the validity of his title to what he has. It is in these respects that honesty proves itself to be the best policy. It wears longest, affords the greatest satisfaction, and is the seasoning and flavoring element that renders palatable the after-thoughts which in moments of retrospection the mind feeds upon. Business may be business, but commercial honesty and integrity are business essentials.

The gentleman here discussed is blessed with a bright mind, and with a temperament as tranquil as the summer sea. Whatever the source of his excellent disposition, its mildness, evenness and gentleness, coupled with his high sense of honor and justice, have merited for him the good will and respect of all who have had social or business relations with him. His sterling worth, his generosity and kindness, his decent regard for the opinions and rights of others, constitute a happy setting for the diamond center-piece of his personality and Catholicity.

THE REV. JAMES J. FARRELL.

The principal facts in the career of the Rev. James J. Farrell, pastor of St. Joseph's Church, Alliance, Ohio, may be plainly set down as follows:

He was born in the county of Kilkenny, Ireland, October 18, 1860. His parents were Patrick and Catherine (Treacy) Farrell, who were also natives of that part of the country. He began early in life to prepare himself for the priesthood. His parents seconded the promptings of his heart and afforded him every advantage in their power, not the least of which was a good example. When sufficiently advanced in years and knowledge, he entered the famous monastery of St. Kierans, in Kilkenny, and there made his more advanced studies.

In 1880, before he had attained his majority, the missionary spirit impelled him to emigrate to the United States. On application he was received into the Diocese of Cleveland as an ecclesiastical student. To complete his divinity studies he entered the Diocesan Seminary, and, after a four and one-half years' course, he was admitted to Holy Orders by Bishop Gilmour, January 8, 1885.

Well equipped and full of zeal he began his missionary labors, at Elmore, in Ottawa county, Ohio, his first appointment assigning him to the charge of St. Patrick's Mission Church at that place. He remained there from January until October, 1885, when he was transferred to St. Mary's Church, Hudson, in Summit county. He ministered there during four years. September 1, 1889, he was appointed pastor of the Church of the Immaculate Conception, at Ravenna, in Portage county. From Ravenna, after a pastorate of over ten years, he was advanced, February 18, 1900, to his present charge as pastor of St. Joseph's, the only Catholic church in the city of Alliance.

His advent to Alliance has proved a blessing to St. Joseph's congregation. Under his wise direction and prudent management both spiritual and temporal interests have been advanced. The church needed attention, a new school has been provided, the old pastoral residence rebuilt as a commodious residence for the Sisters who teach in the schools, and also a residence for the sexton. All this has been done to meet pressing needs and in order to pre-



THE REV. JAMES J. FARRELL

pare for the future enlargement of the church and the erection of a new pastoral residence.

If these mean anything they imply the true ecclesiastical spirit, and also the zeal, prudence, and philosophy essential to successful pastoral work. One, evidently not without experience and the wisdom which it teaches, has wisely said that: "Opposing duties, though sometimes talked about, do not exist. That which God does not require is not duty; and He never requires exertions inconsistent with each other. What is needed is wisdom to draw correct lines, and then vigor to fill them up with all our might." Duty embraces little as well as great things. It includes the temporal as well as the spiritual. If it is duty for a pastor to visit the sick, it is no less his duty to be concerned about the well ones of his flock. And since in our day the material interests of a congregation demand attention, the discharge of that obligation is regarded as no less a duty by Father Farrell than is the requirement that he instruct the children in Christian doctrine, or preach a sermon on Sundays and Holydays.

Father Farrell's sixteen years spent thus far (1900) on the mission in northern Ohio have not been barren of good results. Wherever he labored he won the affections of his people; and the prayers and well wishes of former parishioners have always accompanied him as helps and sources of consolation. His constancy and assiduity in the performance of his duties, coupled with his quiet manner and even temperament, have had the effect of keeping his people well disposed and of one mind, as well in temporalities as in spiritualities.

He is regarded by competent judges as a forcible and pleasing speaker, whose sermons and discourses are replete with good thought. The close observer, too, can read in his phrenological developments and countenance, as seen in the accompanying excellent engraving of him, the evidences of traits of character becoming to the priest. Among these are large spirituality, prominent intellectual faculties, reverence, benevolence, firmness, and continuity. Equipped thus by nature, prepared by education, and aided by grace, it may be said of him, not so much in prophecy as by inference, that in the future as in the past he will continue to be a faithful and profitable servant of the Master.

THE REV. PATRICK FARRELL, D. D.

The parents of the Rev. Dr. Farrell, of St. John's Cathedral, were born in Ireland. His father, William, came from near the city of Cork, and his mother, Anne Darragh, from Antrim. They were married in Pittsburg, Pennsylvania, in 1850, by the late Bishop Michael O'Connor. They reared a family of eight, four sons and four daughters. The subject of this sketch is the fifth child.

Mr. William Farrell located, in 1851, in the village of East Liverpool, Ohio, where he was associated with the pioneers of Catholicity in that now thriving pottery town. He served in the Civil War in the 115th Ohio regiment. He was councilman of the church from the organization of the parish, in 1876, to the time of his death, in 1894. His widow survives him.

The Rev. Patrick Farrell, D. D., was born in East Liverpool, Ohio, October 28, 1862. He was graduated from the high school of his native town before he had completed his seventeenth year. The class, one of the first of the school in point of time, numbered only three. One of them is now a prominent and wealthy businessman of East Liverpool, the third being a leading minister of the Methodist Protestant Church in California.

In 1881, he entered St. Charles' College, Maryland. Mt. St. Mary's of the West was closed at that time, and Bishop Gilmour sent all his boys to Ellicott's Mills. The records of the college show how the "western students," as they were called, succeeded in distinguishing themselves in the preparatory class-work. In June, 1885, Patrick Farrell finished his classical course with the highest honors in a class of twenty-four.

In January, 1886, on the recommendation of his teachers, he was sent by Bishop Gilmour to Rome, Italy, to enter the American College for the course of higher ecclesiastical studies. In 1887, he took the degree of Doctor of Philosophy. July 27, 1890, he was ordained to the priesthood by Cardinal Parrocchi in the Church of St. Apollinaris. The title of Doctor of Divinity was conferred on him in 1891. Returning to Cleveland, he was appointed by Mgr. Boff, then Administrator of the Diocese, to the post of curate at St. John's Cathedral, in which capacity he con-



THE REV. PATRICK FARRELL, D. D.

tinued until November, 1900, when he was placed in charge of that important congregation; and since this work has been in press, he received the formal appointment as pastor of the Cathedral, June 24, 1902.

During the pastorate of Father Vahey as well as that of Mgr. Thorpe, Dr. Farrell took a prominent part in parish work. A recognized authority on the liturgy of the Church, he is master of ceremonies at all episcopal functions in the Cathedral and frequently outside. The organization of the Marquette Club, a society of young men, well known throughout the city, is a mark of his zeal in behalf of the younger people of the parish. The frequent exhibitions of musical and literary talent displayed by the members of the club afford ample proof of the wisdom of proper direction for them, and the present pastor of the Cathedral has been the soul of the organization from its inception to the present.

Dr. Farrell was acting Chancellor of the Diocese from April to October, 1895. For three semesters in 1898-99 he taught Sacred Scripture in the Diocesan Seminary, fulfilling his duties as assistant at the Cathedral at the same time. In recognition of his learning he was made a member of the Diocesan Board of Examiners whose duty it is to conduct the examinations of the seminarists as well as the junior clergy.

His priestly career of about ten years, whether as assistant pastor, or professor, has been most successful; ever gentle, kind and forbearing, he has endeared himself to the people among whom God has cast his lot. He is firm when firmness is required, always direct and forcible in utterance, especially when preaching the word of Divine Truth, but like the Master Whom he follows, gentleness and amiability are the chords by which he draws hearts to God. The head of the first church of the diocese, which he administers with marked ability, bespeaks the confidence of his bishop in placing one so young in such prominence. May he long continue in the service of God as a true shepherd of souls, is the prayer of his people.

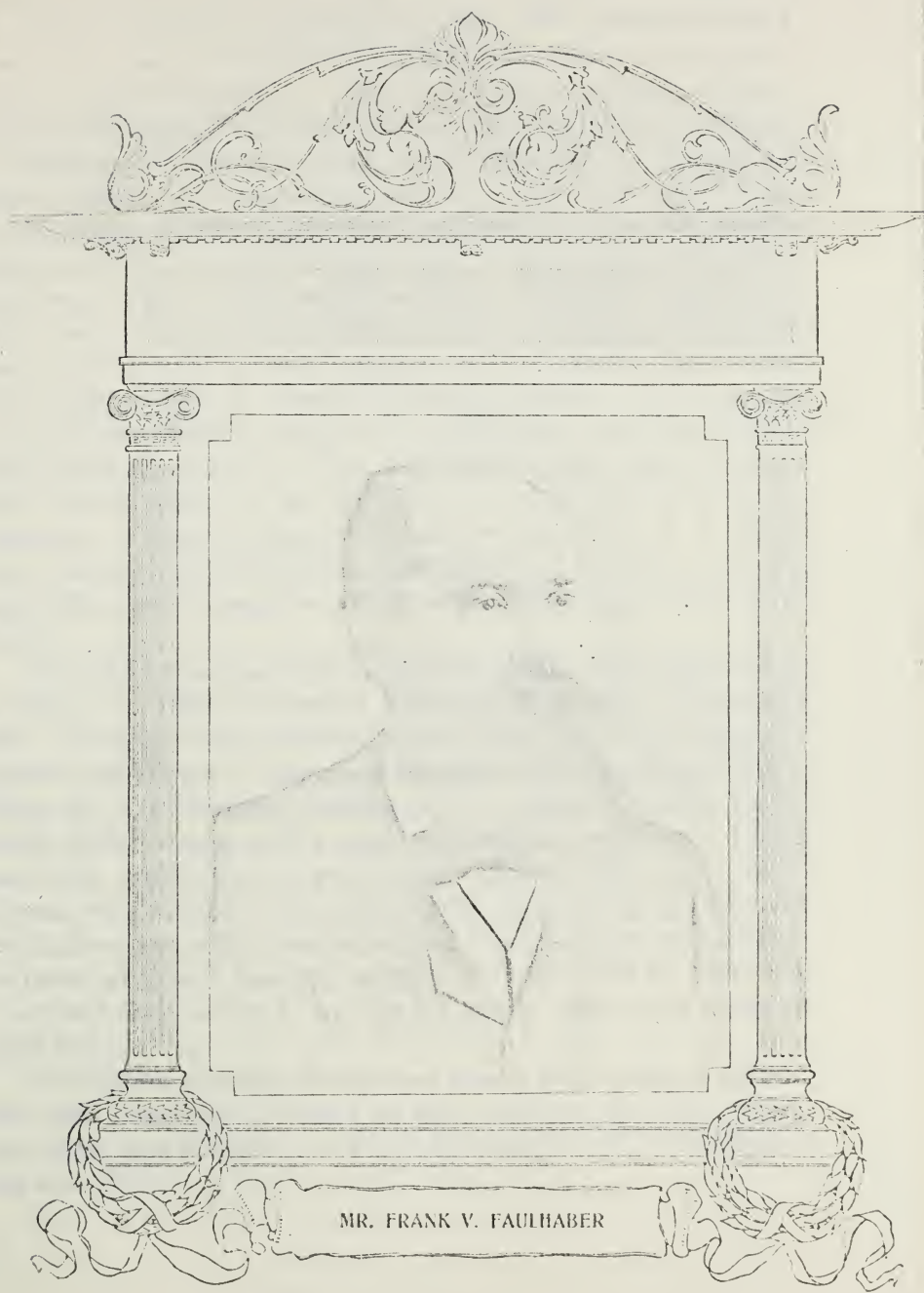
MR. FRANK V. FAULHABER.

There are few laymen better known or more highly respected in the city of Cleveland and northern Ohio than is the subject of this sketch; while among his Catholic fellow citizens of the old "Forest City" his name is almost a household word—a synonym for loyalty, charity, friendship, and Catholic practice.

Mr. F. V. Faulhaber's affiliations with societies of Catholics are numerous, and his positions in them have always been prominent and responsible. He was state president for three years of the Catholic Mutual Benefit Association, and of the Widows' and Orphans' Fund of the Central Verein he is the national treasurer. Besides his connection with the Catholic Knights of Ohio he is also a member of several parish guilds, notably St. Stephen's, of which he is treasurer. He has always been in demand as a fit person to handle and care for trust funds, and his faithfulness and strict honesty so impressed the citizens of the thirty-sixth ward in Cleveland that they elected him three times to serve them in the city council, where he acquitted himself with credit.

The calling which he has followed for the past seventeen years embraces insurance, real estate, notarial and probate business, and the management and settlement of estates. Previous to the establishment of his present business he devoted four years to railroad work, and eight to commercial pursuits. The F. V. Faulhaber Company, of which he is president, and which is incorporated under the laws of Ohio, is a prominent institution in Cleveland. The volume of its business is large, and its standing is the best. The Catholic people, and also the priests, highly prize its business management and have unbounded confidence in its reliability solely through the personality of its president. The Greenwich Insurance Company, of New York City, also prizes Mr. Faulhaber highly, for it is to him all its agents in the city of Cleveland and Cuyahoga county make their reports.

Mr. F. V. Faulhaber is a native of Piqua, Ohio. He was born July 11, 1856. His parents were Frank J. and Maria (Kuhn) Faulhaber, natives of Baden. His father died in 1880, and his mother resides in Cleveland. They removed to that city in 1861. Young Faulhaber received his elementary training in St. Mary's



parochial school, following which he was classically educated in St. Charles' College, at Carthagen, Ohio. He graduated after a four years' course. He has since exhibited his talents and acquirements to good advantage. Inheriting marked qualities, his education and training have fitted him for much usefulness, not alone in business, but also in a moral and intellectual way among his fellow citizens. He has contributed not a little to the good work of dissipating the false notion that Catholics, as a body, are uneducated and have "no mind of their own." The average Protestant gentleman, after a conversation with Mr. Faulhaber, bears away with him the contrary impression, and is convinced of the fact that priests are not the only members of the Catholic Church who know and are able to expound Christian doctrine. He is given the proof that laymen, too, know the catechism, and while all may not be able to explain it, as Mr. Faulhaber is, they know its practical lessons which, to say the least, are the basis of Christian theology. These are some of the uses to which Mr. F. V. Faulhaber incidentally devotes his intellectual and Christian training and ability, and it must be admitted that they have borne good fruits.

In 1879 he was married to Mary Gottwald, who passed away in 1881. In 1883 he married Elizabeth Buhl, also a Cleveland lady. They have four children whose names are Carl, Catharine, Agnes, and Ernest. These are afforded rare educational advantages and the elevating influences of a model Catholic home. Amid books, music, and a moral atmosphere nothing is denied them that makes for the goal which religion holds up to view. Blessed with a father whose educational and sterling qualities are the highest, and with a mother whose Christian piety and domestic traits set them a shining example, nothing is left for them but to act well their part and thus win the crown which is the wages of right living.

Not alone natural affection but also a high sense of obligation and duty make the care of their children the chief object, after their own salvation, for which Mr. and Mrs. F. V. Faulhaber live and labor.

MR. GEORGE FELTZ.

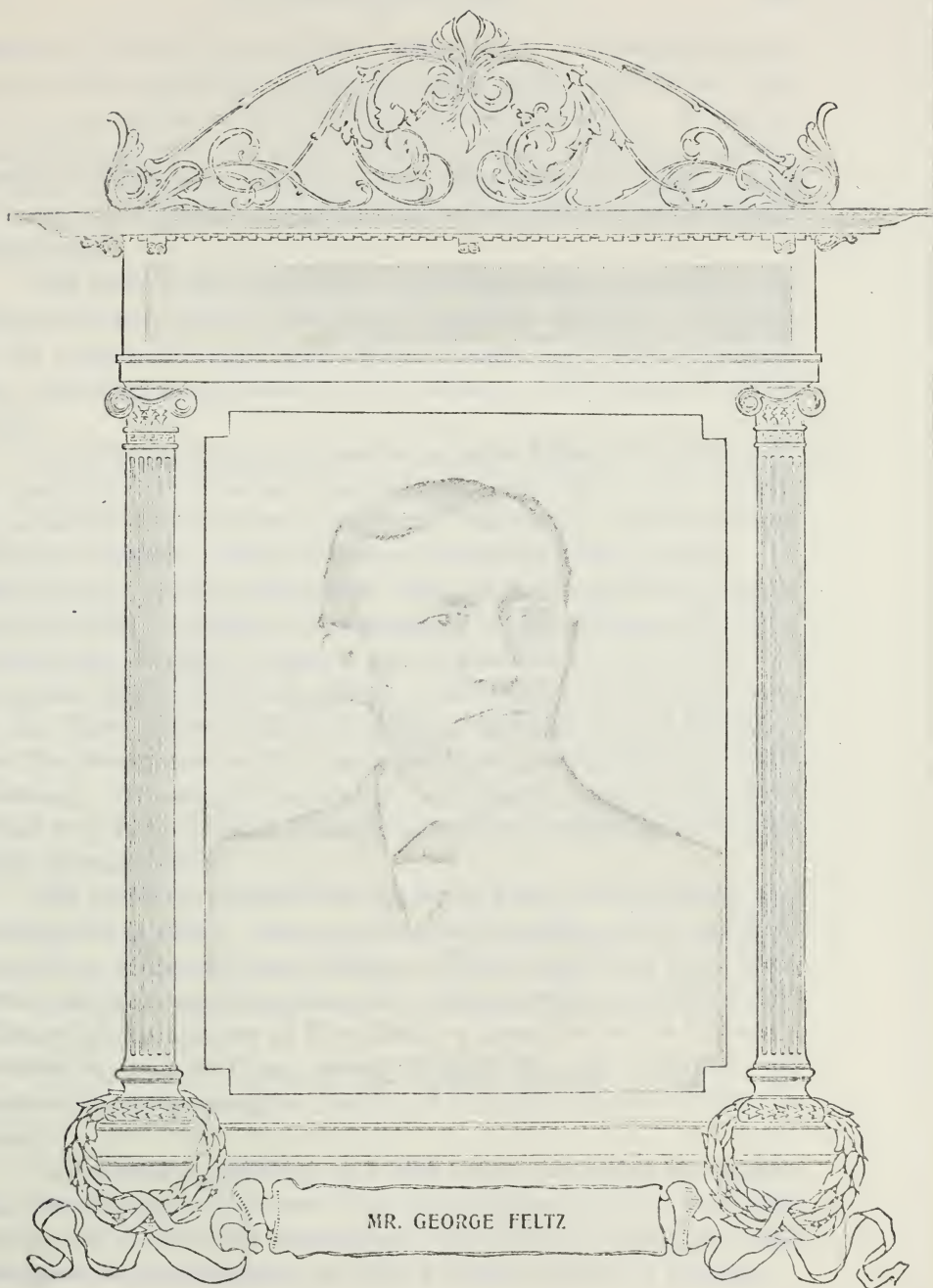
If success in life, in its business, its domestic, as well as its public features, is regarded as the measure of the energy, ability, and social qualities in the individual, and if excellence of character is foreshadowed by such, then it can be clearly and logically affirmed of the present auditor of Allen county, Ohio, that he is a gentleman of good parts, strongly marked traits, and distinctive natural and spiritual endowments. His record shows that from early youth he possessed both the will, the judgment, and the ability to put his talents to practical and commendable uses.

As student, teacher, choir master, organist, financier, public official, and head of an estimable Catholic family, he has given the tangible evidence of the truth of Robert Burns' saying that,

"The rank is but the guinea stamp
The man's the gowd for a' that."

Mr. George Feltz, of Lima, Ohio, was born in Seneca county, in the same State, March 18, 1843. His father's Christian name was Florentz, and the maiden name of his mother was Miss Margaret Loeffler. The former was born at Strasburg, Germany, in 1803, and died in Mercer county, Ohio, in 1888, when he was eighty-five years and four months old. The latter also died there when she was in her seventy-seventh year. Intellectual pursuits and music had a fascination for George Feltz even when a boy. He studied hard amid difficulties, and finally when he had grown to be a young man he attained to one of his ambitions, that of being a teacher. He taught for seven years at Fryburg, in Auglaize county, and at Sidney, in Shelby county.

In 1867 he selected the promising city of Lima as his future home, where he embarked in the insurance business with the late Mr. John O'Connor. Becoming the organist of St. Rose's Catholic Church he continued as such for thirty years, and he yet remains active as director of the choir. He established, in 1878, the *Lima Courier*, a journal published in the German language, which he ably edited until 1892, a period of fourteen years. For nearly thirty years he was the secretary and financial manager of the Citizens' Building Association of Lima, and to an extent the



inspirer of other local building associations. He handled over seven millions of dollars during that time, and never lost one cent for the association or for the individual stockholders. When he resigned to assume the duties of his present position as county auditor, to which he was elected as a Democrat, in 1899, one of his sons was chosen to succeed him as secretary of the building association.

And thus a high regard for the Feltz family through their honored father, and for the several members thereof on account of the respective merits and ability of each, has been unfailingly and unstintingly exhibited by the citizens and business men of Lima.

In 1864 Mr. Feltz was married to Miss Elizabeth Holdgreve, of Delphos, Ohio, who, like himself, followed in her young womanhood the vocation of teacher. Her dowry to her husband were her intellect, and the Christian virtues adorning her life. To their union were born four sons who are now reputable business men in Lima. Leander A. is secretary of the Citizens' Building Association, having, as above said, succeeded to the position so long and ably filled by his father. Arthur C. is first bookkeeper in the Ohio National Bank of Lima, and Albin J. and Otmer J. are the proprietors of the prominent dry goods house of Feltz Brothers. All except Leander A. are happily married and have added to the joys of their honored parents by furnishing them with eight grandchildren.

The members of the Feltz family of Lima are prominent and consistent Catholics. They are devoted to religion and creditable to their co-religionists and friends. Their record has been taken into account in selecting them for this honorable mention in the History of the Diocese of Cleveland—a mention that is in itself a monument, and that may serve to light the way to honor and success for some youthful readers of the generations that are to come.

Life-record completed, and also living examples are among the best teachers. The one is permanent, having inscribed itself among the ineffaceable monuments; the other is making for completeness and permanency as Time's wheel records its lessons.

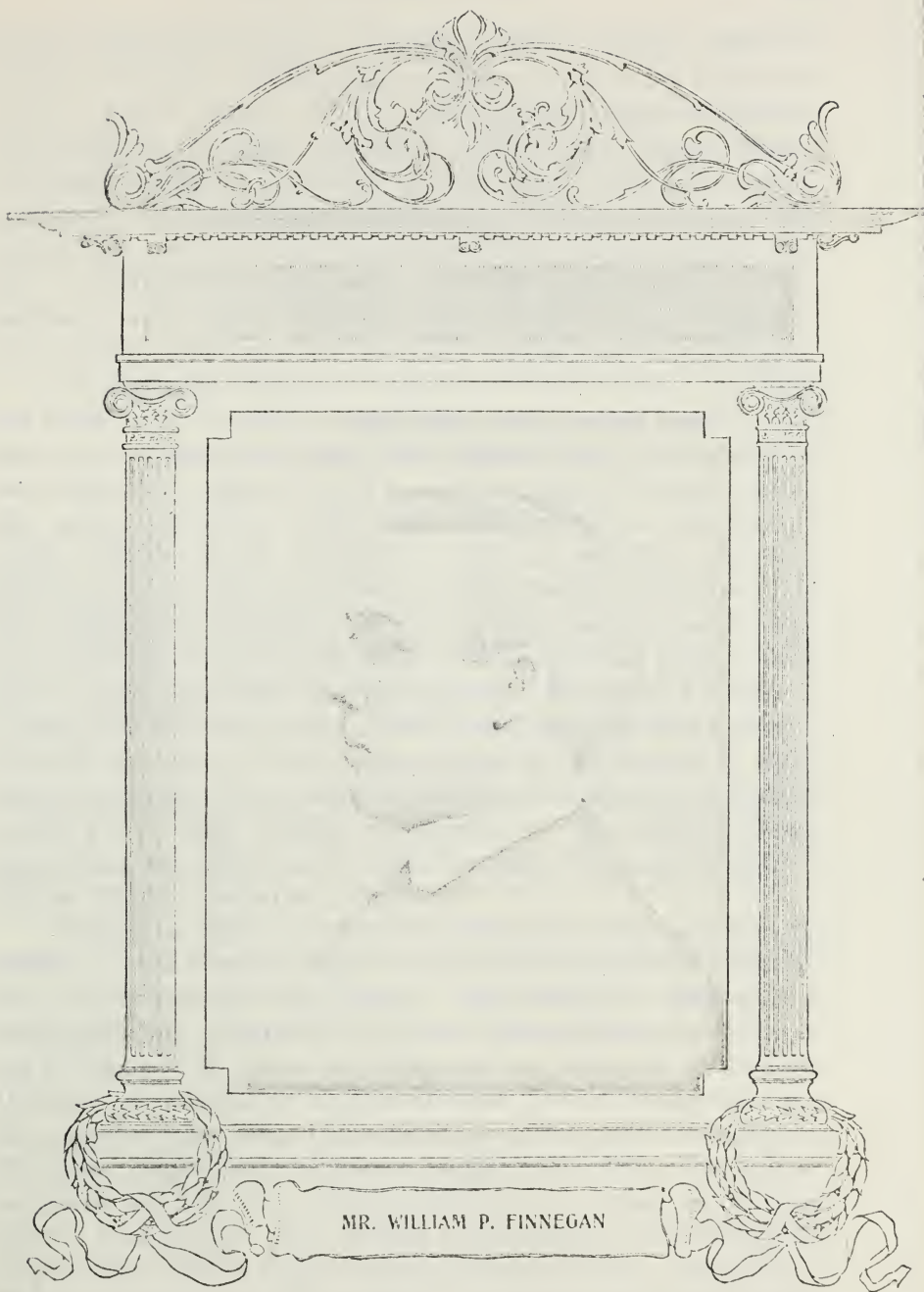
MR. WILLIAM P. FINNEGAN.

A demand for a second edition of this work has already been made; and since the Finnegan Publishing Company, of Cleveland, Ohio, is to handle it, a sketch of the head of that house would appear both proper and germane.

Independent of the excellent qualities for which Mr. Finnegan is personally noted, he has strong claims to recognition because of his calling and the potent influence for good which his house has on the moral and religious sentiments of the Catholic communities in Ohio and adjoining States. The Finnegan Publishing Company handle no yellow-covered literature. On the contrary, approved Catholic works and those on patriotic, literary, and historical subjects comprise the great bulk of their trade. These works, in an intellectual and moral sense, may be said to be standard, and they have given to that establishment a reputation which lifts it above the status of the average book agency that handles anything that comes from the press.

In this light Mr. Finnegan's house is a spreader of knowledge and a teacher of truth in a wider sense than are many individuals whose station may be prominent locally, but whose influence is necessarily limited in most instances to the community in which they live. It reaches the home direct, places there permanently approved works, and these books continue their mission of teaching and elevating indefinitely. Each night is a day for them, and each Sunday is a working day in the fulfillment of their purpose. The power for good of the author is largely in the hands of the publisher and circulator, for without them he is merely a "Pent-up Utica."

Mr. William P. Finnegan was born on a farm in Nichol township, Wellington county, Province of Ontario, Canada, February 24, 1874. He is the third youngest of a family of twelve. His father, Thomas Finnegan, was a native of the county of Monaghan, Ireland, and his mother, whose maiden name was Miss Catherine McArdle, was a native of Canada. Both passed to their reward in 1899, having celebrated the golden jubilee of their married life in June, 1898. Mr. Finnegan was eighty-six years old when he died. Having been reared in a Catholic community,



MR. WILLIAM P. FINNEGAN

young Finnegan enjoyed a parochial school training until his seventeenth year. He then set out in the world to see things for himself, and to make a living. He attended school in Boston, Massachusetts, traveled extensively through the United States, and finally settled in Cleveland, in 1899, where, with a two years' experience, he established himself in his present business. His success has been no more phenomenal than he has merited, for he is an industrious young man, is careful in the selection of his assistants, and always insists on doing business along such lines as to insure a welcome when he, or his representatives, calls again.

Mr. Finnegan looks the ecclesiastic, which he is not, and does not claim to be, while his appearance and manner breathe both talent and no little cultivation. He possesses much force of character, abounds in resources, and is a good judge of human nature. His earlier experience in the book business was an education in itself. He was forced to familiarize himself with that which he handled, and at the same time to study human character. He has, therefore, a knowledge of some books; and it can be safely presumed that he is quite familiar with the various phases which make up the panorama of every-day life. He can tell almost at a glance the man who reads, or who would read if he had a chance. To him the home of the cultivated and the intellectual is easily singled out, just as is the individual who, for the sake of knowledge, would go to some trouble to acquire it. He himself keenly appreciates education, and it does not take him long to know a scholar when he converses with him.

Having no slight acquaintance with both books and men, the subject of this mention might be said to be pretty well informed for a young man of twenty-eight. And having not only made a living since his seventeenth year, but also established a business, the evidence of his ability and character are strikingly to the fore. While he is absorbed in his line of work, yet his calling does not estrange him from either the knowledge or the practice of religion. His early training and the lessons taught him by his good mother would be his stay even if his intellect was unequal to drawing correct conclusions. But, having both faith and knowledge, he employs the latter in happy keeping with the former, and is thus a Catholic whose life, to say the least, is no discredit to the Church. It might be put more positively by saying that he is not only a be-

lieving Catholic but one whose daily occupation to some extent advances the interests of religion.

Mr. Finnegan is of fine physical presence, remarkable self-control, more than average ability as a conversationalist, and the possessor of qualities which indicate character of a high order. The long list of his acquaintances might be said to be the roster of his friends. The experience which has been his has been his course in the humanities, and the man, as he is found today, is a graduate from the school of experience, and from that of books perused without a teacher. Self-made is, therefore, the phrase by which to qualify his sterling manhood, and "Excelsior" may in later years be fittingly applied to him.

THE REV. STEPHEN FURDEK.

If one of the aims of a bishop governing his diocese is to have his priests well in keeping with the present as well as the future requirements of their respective parishes, then the continuance of the Rev. Stephen Furdek in the pastoral charge of Our Lady of Lourdes' (Slovak) Congregation, Cleveland, Ohio, is an instance of the happy adaptation of recognized means to the above much desired end.

To those acquainted with the situation, viz: the needs of the parish, and this priest's capacity and ability to compass and meet them, both the truthfulness and meaning of this averment will be readily recognized, while to the general reader an additional light is thrown on the case by the statements that the said parish of Our Lady is one of the most important in northern Ohio, and that it has grown to its present development, both temporally, numerically, and spiritually, while under the watchful eye and fostering care of Father Furdek.

The parents of this priest were Stephen and Mary (Stopek) Furdek. They were natives of Hungary, and there they passed to their reward, the former in 1900, and the latter in 1898. He was born to them in the town of Trstena, September 2, 1855. He was afforded rare opportunities in both his classical and ecclesiastical training which, with the exception of four months of the latter, he finished in his native country and in Prague, Bohemia. He emigrated to the United States, in 1882, spent four months in the



THE REV. STEPHEN FURDEK

Cleveland Diocesan Seminary, and was ordained priest by Bishop Gilmour, July 1, 1882.

His first labors as a priest were performed in the capacity of assistant at St. Wenceslas' Church in the city of Cleveland, Ohio, from July 1, 1882, to May, 1883. In the latter mentioned month and year he was appointed pastor of his present parish of Our Lady of Lourdes, also in Cleveland, where he built the frame (wooden) Church of Our Lady. The needs of a neighboring Cleveland parish (St. Procop's), constrained the Bishop to transfer him to that field. He fulfilled his mission there from July, 1883, to February 10, 1884, when he was reappointed to his former charge, where he yet continues as pastor. From December, 1888, to August, 1890, he had charge also of St. Ladislav's Church as a mission. He began the erection of the present imposing Church of Our Lady in May, 1891, and although in an unfinished condition, it was first used by the congregation the succeeding Christmas Day.

The priest in the man and also the manner and element disposition of the man himself are quite discernible. It would appear to be an adopted aphorism with him that "We never regret the kind words we have spoken nor the retorts we have left unsaid." This means that there is philosophy in his gentleness and kindness; that he is equal to saying No without offending; that he corrects and reproves without leaving a sting, and that in his capacity of spiritual guide he has the happy faculty of being able to win and hold the respect and love of his people.

With the pastor of Our Lady of Lourdes' it is in part just as it was with many Fathers of the Church who, beneath a lamb-like gentleness and an exceeding approachableness, concealed the qualities of the lion-hearted and the giant-minded, ready for effective use when occasion called. His gentleness does not mean weakness, neither does his simplicity of manner mean lack of intellectual parts. He is both learned and brilliant, and is credited by those who know him well with being an eloquent speaker in his native tongue. To this tongue he has added a knowledge of three other languages, Magyar, German, and English. This list does not include the Latin, which is almost native to the Hungarian, and in which he excels.

Rev. Stephen Furdek is a man of fine literary attainments, and is a believer in the broadest dissemination of knowledge, both

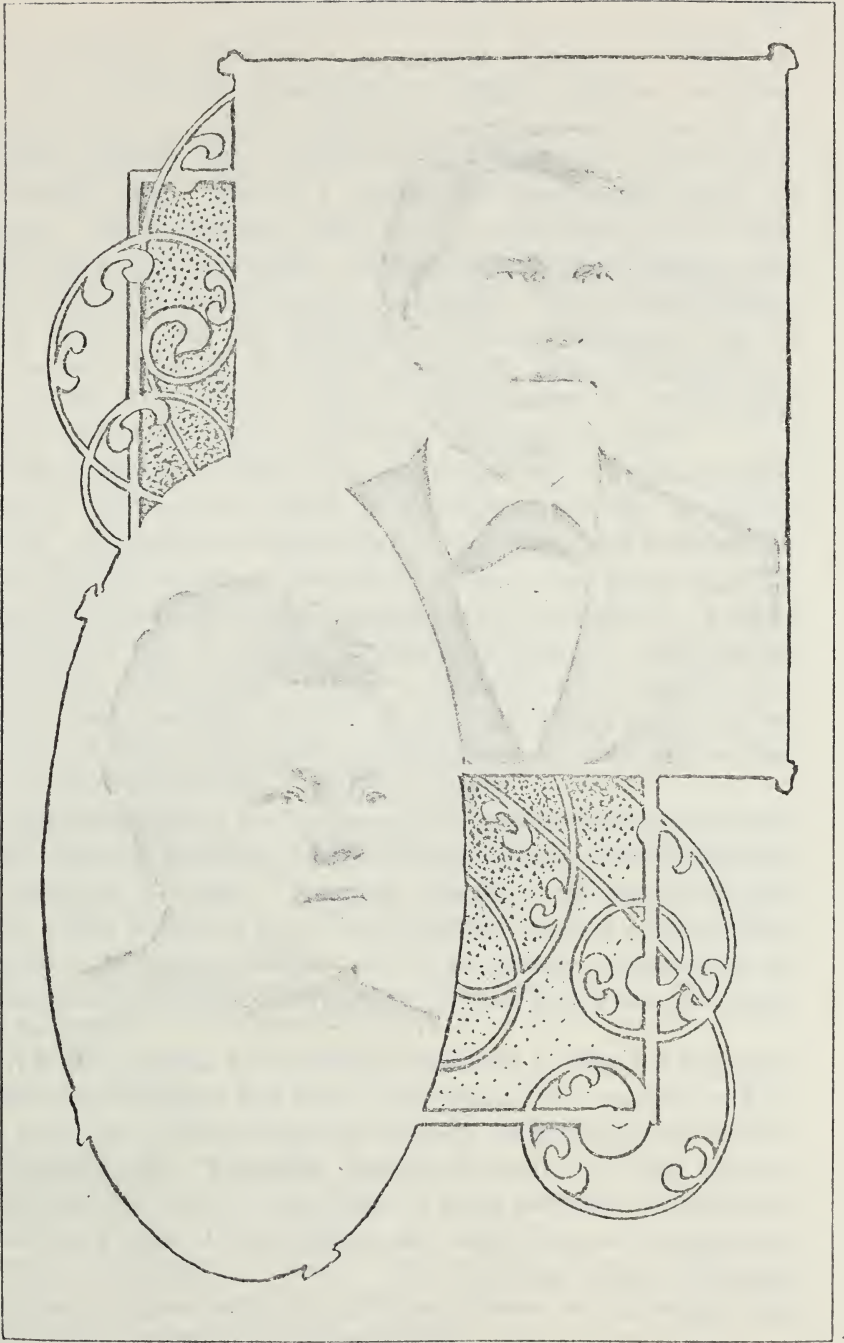
secular and religious. To this end he finds time in the midst of his onerous parochial duties to ably edit the "*Jednote*," a Catholic journal of wide circulation among his co-nationalists and co-religionists. Both his tastes and his priestly obligations incline him to labor for the enlightenment of the intellects of his people while he ministers to them spiritually. Nothing displeases him more than to have it said, with some showing of truth, that Catholics are lacking in education. He, therefore, labors unceasingly that his people may have not only religious but also secular knowledge. Especially is he devoted to the work of educating the children, for he sees the great need of knowledge to maintain them in the faith and in their proper station in life.

MR. THOMAS GALLAGHER.

The late Mr. Thomas Gallagher, of Cleveland, Ohio, who was the second Catholic undertaker to establish himself in that city, was born, at Newport, county of Mayo, Ireland, December 27, 1827. When nineteen years old, 1847, he, with the other members of the family, emigrated to the United States and located in what is now the metropolis of Ohio.

There were five brothers and one sister in the family. The sister, Margaret by name, left Ireland as early as 1836, and was among the first Catholics who chose Cleveland as their home. She later became Mrs. Ferguson. The five Gallagher brothers were named: Patrick, Edward, Denis, Thomas, and Joseph F. Denis is the only surviving member; he lives in Cleveland. Joseph F. became a priest of the diocese. He passed away January 30, 1886, after devoting more than twenty-five years of his life to religion. Thomas is the subject of this mention.

For a short time after his arrival in his adopted city he followed the calling of loading and unloading vessels at the port of Cleveland. Later he connected himself with the Michigan Central Railroad or transportation company, and did a hauling business. At one time in his career he was a fellow laborer with Mr. John D. Rockefeller the multi-millionaire. In 1866 he engaged in the undertaking business, which he followed for over twenty-one years, or until his death in 1887. It is yet continued by his family.



MR. AND MRS. THOMAS GALLAGHER.

Mr. Thomas Gallagher was married, February 2, 1857, in St. John's Cathedral, Cleveland, by Bishop Rappe, to Miss Catherine Reeves, a young lady born and educated in the city of Limerick, Ireland. She yet lives in Cleveland and is now in her sixty-fourth year. She is a woman of considerable force of character, whose practical ideas are as pronounced as are her qualities as a wife and mother. She has been a true helpmate, and she continues her deep interest in her family. Two of her children died in infancy, and the remaining five are: Margaret, who is Mrs. James J. Malone, of Toledo; Joseph F., Mary E., Catherine, who was Mrs. P. H. Lavan, Anna J., and Genevieve E. The family yet owns the old home on Lake street purchased in 1847.

Mr. Gallagher in his day in Cleveland was a representative Catholic. He made no parade of his religion, but was an enemy to every approach to wrong-doing. Impulsive and old-style in his way, he was instant in decision, and fixed in his purposes. No power could sway him to go counter to his convictions. Hence, in politics he was a leading Democrat but not a politician or office-seeker. He would vote for a suitable man, regardless of party, or for a personal enemy, for the sake of his party, but he could never brook corruption, faithlessness, or disloyalty on the part of either individuals or political parties.

His temperament was the nervous-sanguine, which accounted for his generous impulses, his great hopefulness, and his remarkable kindness of heart. Religion ennobled the many natural virtues which endeared him to his neighbors and to a large circle of friends and acquaintances. He is yet kindly remembered in Cleveland and, doubtless, his memory will be kept green for many years to come.

It is the purpose of this sketch, not only to take his excellent qualities into account, but also to perpetuate his memory, and to keep active as a moral force the example of his plain but consistent Christian life. Touching that life, it would not fully express it to say that he was the opponent of error and vice of all kinds; he was also a doer of those things that make for good morals and that foster religion and virtue. He did these things privately and unseen, in most instances, of his neighbors, for his nature was averse to any parade, even of good deeds.

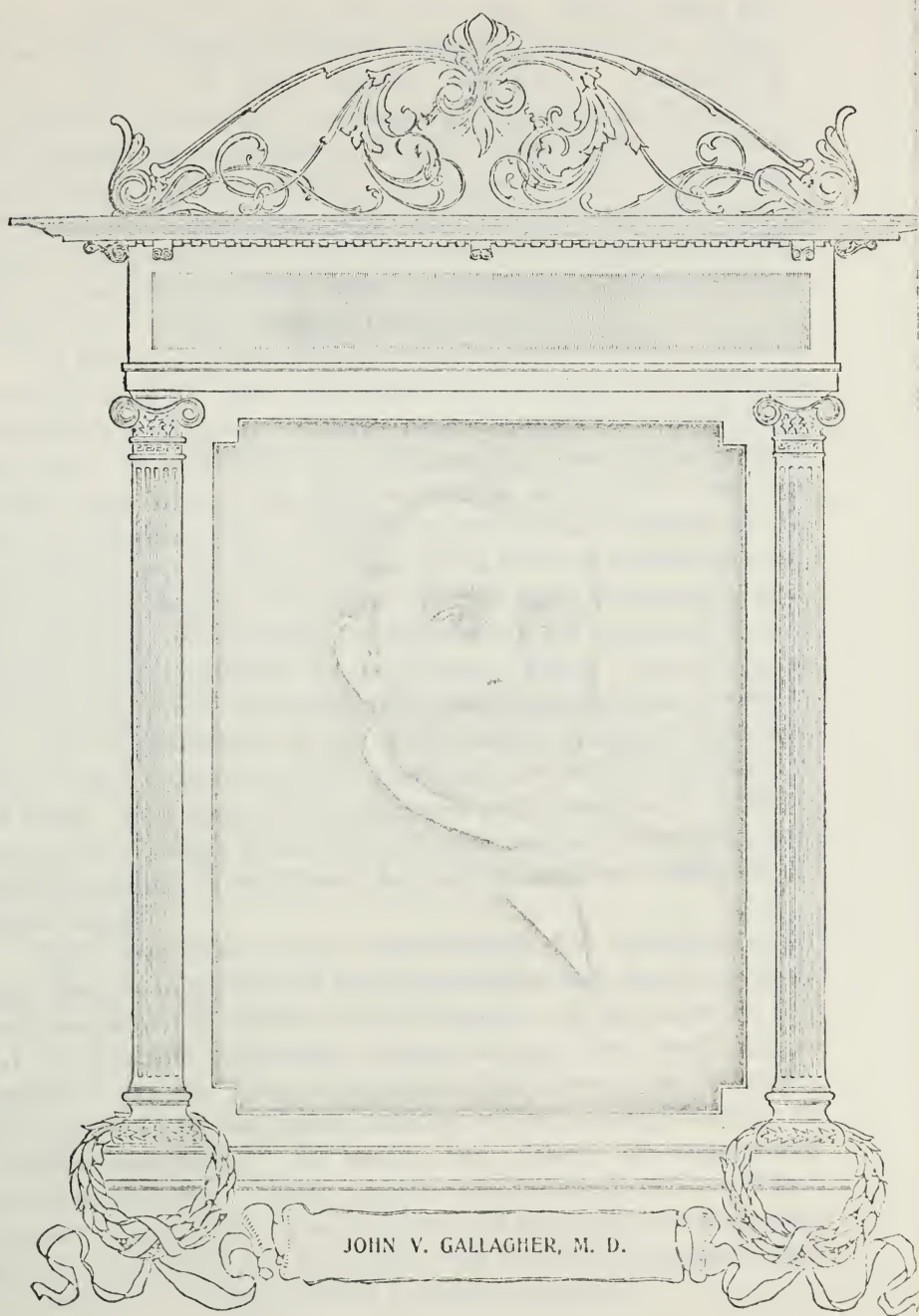
JOHN VINCENT GALLAGHER, M. D.

The medical profession in Cleveland, Ohio, has, among its younger members, no more promising, conscientious, or able practitioner than Dr. John V. Gallagher. He is a physician and surgeon by nature and education, and creditably reflects both the ethics and the dignity of his calling. He was born in Cleveland, Ohio, July 19, 1865. His father was Neil Gallagher, who, in 1852, emigrated from the west of Ireland to the United States and located in Cleveland. He died in 1886. His mother's maiden name was Catherine Gallagher. She yet lives and is a representative of an ancient Irish family.

Dr. Gallagher received his preparatory training in the Cathedral parochial schools, and also in the public schools, where he afterwards taught for one year. After a five years' course in the Niagara University, he graduated in the classics, in 1888, and received the gold medal for scholarship and excellence in class work. He next spent one year in the Wooster Medical College, after which he made a two years' course in the medical department of the Western Reserve University, graduating from that institution, with high honors, March 4, 1891. This he followed later by taking a post-graduate course in New York medical colleges.

Immediately after being admitted to practice his profession he was appointed house physician in St. Alexis' Hospital, Cleveland, which office he held for nearly two terms. He was next appointed on the regular staff of the hospital as visiting physician. Two years later he became visiting surgeon, a position which he yet holds, and is now the first president of the recently organized Alumni Association of the Resident Physicians of the hospital. In his practice during a period of over ten years, and as a member of the American Medical and the Cleveland Medical Associations, and also as a student of the late Dr. R. A. Vance, he has abundantly fulfilled the high expectations that have been entertained of him both by the profession and his friends. He has acquired a lucrative practice and enjoys an enviable reputation both as a professional man and as a citizen.

Dr. Gallagher was united in marriage, in 1893, to Miss Edith Cullen, of Wheeling, West Virginia. To their union have been



born six children, four boys and two girls. Their names are: Vincent Alexis, Thorpe Augustin, Leonarda Agnes, Leo Arthur, George Vahey, and Edith Matilda Gallagher. Appreciating the worth of an education, he is most desirous that its benefits be fully extended to his children. To that end his home is a sort of graded school, accommodated to the capacities of the little ones. Of this school he is principal, while Mrs. Gallagher is the all-around teacher, who puts in the long hours and never forgets the great truth that secular education alone is not always a blessing; hence her solicitude for their religious training also.

The accompanying portrait of Dr. Gallagher is eloquent as to the character of the man. He possesses a fine physique, while his countenance is indicative of many excellent qualities of both head and heart. If, as Fowler says, "Phrenology goes below actions to their main springs and discloses innate proclivities," then the cranial exhibition of Dr. Gallagher's faculties, as modified by his nervo-bilious temperament, means not a little in manifesting his character and powers. His finely shaped head prominently presents his large individuality, cautiousness, and continuity, with causality and comparison by no means lacking. In the moral group will be found well developed his conscientiousness, veneration, and benevolence, all of which tells of a happily balanced nature and a character quite remarkable for nobility, generosity, and force. As a result of his education and experience he takes a broad view of things, is considerate, generous, and charitable; and notwithstanding its weakness, he has an abiding confidence in human nature.

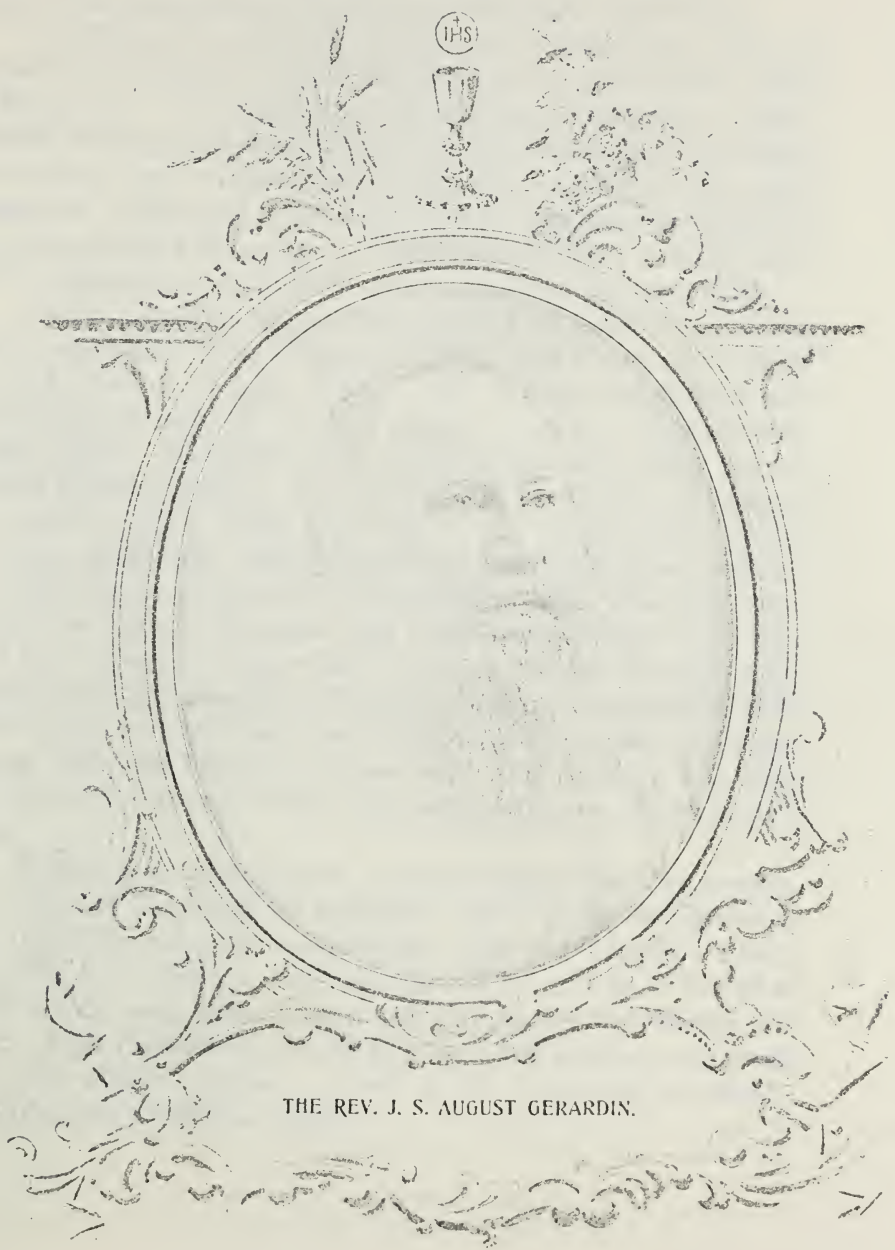
Aside from his classical acquirements, Dr. Gallagher takes great pleasure in the field of the diagnostician and also in the more exact and scientific domain of the surgeon. In the latter he has had considerable experience during the past few years and is reputed to possess a degree of skill which is much to his credit. His practice is by no means confined to his co-religionists or to Catholic institutions. All creeds and classes are represented among his patients. Being a native of Cleveland, he is well and favorably known to the great majority of the people, and his professional reputation has kept pace with his social popularity and his standing as a representative Catholic gentleman.

THE REV. JOSEPH STEPHEN AUGUST GERARDIN.

May 4, 1844, at Riche, Département de la Meurthe, France, was born to John Stephen and Teresa (Toussaint) Gerardin the youngest of their seven children, who is the subject of this biography, and who for the past twenty-two years, 1878-1900, has been the pastor of the Annunciation Church, Cleveland, Ohio. He began his Latin studies in the Petit Séminaire at Pont-à-Musson when he was thirteen years old, and continued them until April, 1864, a period of seven years.

The death of his parents—that of his mother, in 1863, and of his father, in 1864, just eight months apart—was a severe blow to him in two ways; first, his great loss; and, secondly, the fact that, although but thirty miles distant, he was not informed of these sad events until after their burial. These so saddened the tender-hearted young man that he could not bring himself to return to his home—no longer a home to him, bereft of its loved ones. In consequence he joined a missionary band of seven young men who, in April, 1864, accompanied the late Father Hoffer to this country to become priests of the Diocese of Cleveland. He entered St. Mary's Theological Seminary on his arrival in the See city of the diocese, and after a three and one-half years' course, was ordained priest by Bishop Rappe, December 16, 1867.

Immediately after ordination, Father Gerardin was appointed chaplain of Charity Hospital, Cleveland, Ohio. He there exercised the functions of his holy office until April 14, 1868, a period of five months, when, having acquainted himself with the German language, he was sent to Upper Sandusky, Wyandot county, to temporarily take the place of the Rev. Father Reinhart, who had been accidentally killed on the railroad. The following September he was transferred to become the pastor of St. Joseph's parish, Galion, Crawford county, where he built St. Patrick's Church, which with other missions was also in his charge. He labored in that field until April 8, 1878, when he was advanced to his present station as pastor of the Annunciation Church, Cleveland. He built the present beautiful parish church, aided by a united congregation, the great majority of whom were French, and to whom he preached in their language. Latterly such changes have taken



THE REV. J. S. AUGUST GERARDIN.

place that the language of the parish is now English. However, by delivering occasional sermons in the French language, and being able to hear confessions in German, the reverend pastor is equal to accommodating himself to all the local requirements.

In 1885, after an absence in America of twenty-one years, he returned to France, saw again his birthplace, and visited the tomb of his parents. He experienced both gladness and sadness. Again, in 1899, the impaired condition of his health requiring it, he crossed the Atlantic and revisited the scenes of his childhood and young manhood. Returning much improved, he continues his labors in the field in which he has been so long and faithfully exerting himself in the interests of his flock, both spiritually and temporally.

Father Gerardin has not been spoiled, as some have, by his long residence in "This Country of Ours." He has lost nothing of the old spirit of Catholic France, nor have his amiableness and courteousness suffered by close contact with our comparatively "rude world." Naturally a man of refinement, his calling has ennobled his fine qualities. The plain people have observed this and are wont to speak of this good priest as an approachable, genial, Christian gentleman, whose kindness of heart and whose readiness to oblige and serve have won the affections of all who know him. While the priestly character may stand independent of the man and may command respect and reverence because of itself, God-given as it is, yet when that Christ-like character becomes the man, fits him and ennobles him, even unbelievers are anxious to do him honor. Not one has yet been met with who, knowing him, does not love and reverence Father Gerardin both as a priest and as a man.

Touching his calling, then, and the religion which he teaches, the words of Greenwell are apropos: "It is among the ignorant, the out-of-the-way, the *commonplace*, that the Christian teacher's daily lot is thrown; and their appeals are to him as sacred as those which come more seldom and with louder knocking at the gate. That Christianity should fit in with the ordinary and mediocre has always seemed a proof of its crowning excellence. 'A little child shall lead them.'"

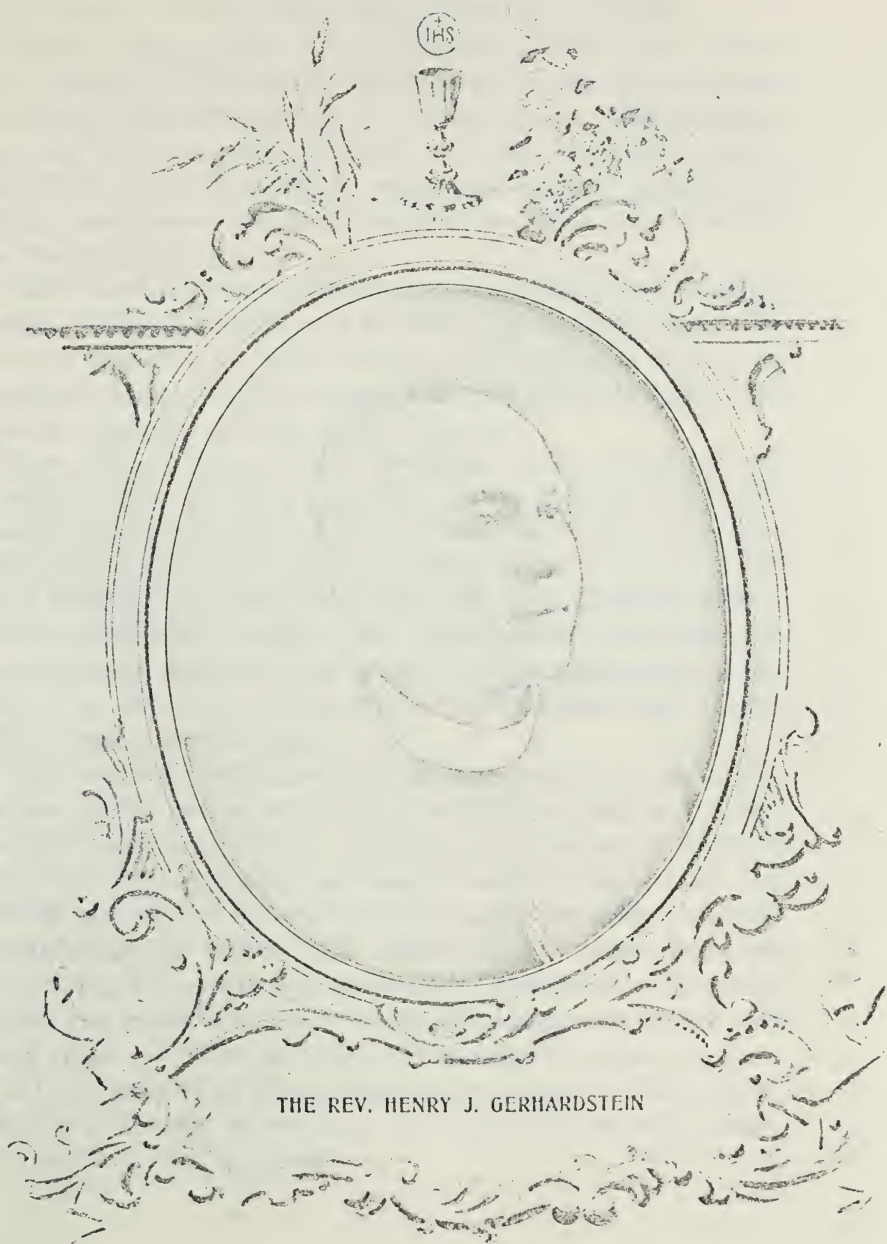
THE REV. HENRY J. GERHARDSTEIN.

The excellent engraving on the adjoining page is more expressive than words in indicating the characteristics of Rev. Henry J. Gerhardstein, pastor of SS. Philip and James' Church, Canal Fulton, Ohio.* Many pages would be required to tell what is there seen at a glance—without study. The beholder almost instantly forms a comparatively correct estimate of the natural qualities and capacities of this good priest, perhaps without being able to tell how he does it.

At any rate, the reader will judge the original of the portrait to be a generous, tolerant, kind-hearted man; one who is not lacking in firmness, but who is more inclined to be lenient and merciful. He will declare him to be a lover of music, if not a musician—one whose spiritual and better nature is thrilled by the concord of sweet sounds. He will say that both the rational and the animal are well developed in him, but that the moral and intellectual faculties ever hold him with heaven-erected face. His self-esteem will be estimated as of like degree with his firmness, and therefore never in conflict with his respect for authority, his love of order and his spirit of resignation. His loyalty in friendships will be found on the same plane with his devotion to duty and his high sense of his obligations both in honor and conscience.

Agreeing with these observations, which both the reader and those who enjoy a personal acquaintance with him will testify to as generally true, a very good idea of the natural man having a spiritual mission may be had. Father Gerhardstein was born of German parents in the town of Sherman, Huron county, Ohio, July 4, 1859. His father, Mr. John Gerhardstein, passed away in 1889; and his mother, whose maiden name was Miss Catherine Host, went to her reward in 1890. When sufficiently advanced to take up his classics, young Gerhardstein was sent to the Canisius (Jesuit) College, at Buffalo, New York, where he graduated with distinction in 1889. In the autumn of that year he entered St. Mary's Theological Seminary in Cleveland. He there

*June 30, 1901, after this sketch was in type, Father Gerhardstein was appointed to his former place as assistant to the rector of St. Peter's Church, Cleveland.



THE REV. HENRY J. GERHARDSTEIN

completed his divinity course in a little over three years, and was ordained priest by Bishop Horstmann, December 17, 1892.

His first appointment was as assistant priest at St. Peter's Church in the city of Cleveland. He labored there during six years with the late Father Westerholt, the veteran pastor of the congregation, and for six months additional with the succeeding rector, Father Pfeil. June 28, 1898, he was commissioned as pastor of SS. Philip and James' Church, Canal Fulton, Ohio, where he has accomplished much good.

Father Gerhardstein's musical capacity enables him to chant the public offices of religion in a pleasing and masterly way. His talent as a preacher in both German and English is quite pronounced, the matter of his sermons being in happy keeping with his fluency of speech and his graceful delivery.

Since taking charge of the church at Canal Fulton, he has been enabled, through the co-operation of the congregation, to pay off nearly all the parochial obligations, those of the church proper as well as those for the maintenance of the school. To him, as to all good priests, the church comes first, but since Christian education is the handmaid of religion, the church and the school are one to be supported, defended, and utilized for the betterment of the people. In this good work Father Gerhardstein has always exhibited both zeal and ability.

What has been said above will be taken amiss by the reader if the idea is not conveyed that Father Gerhardstein is a priest whose personality and efforts conduce to the removal of spiritual dryness, and the impressing on those among whom he labors of the infinite consolation and sweetness found by carefully weighing the meaning of the words, "the Divine Will." Aside from his sacred calling, his nature and personality, smacking of kindness, plainness, and gentleness, invite to higher things, and render well disposed those to whom he brings the message of peace and love. If he is to be judged by the earnestness and success of his labors, the finding is already in his favor, for even his personality exercises a tonic influence for good.

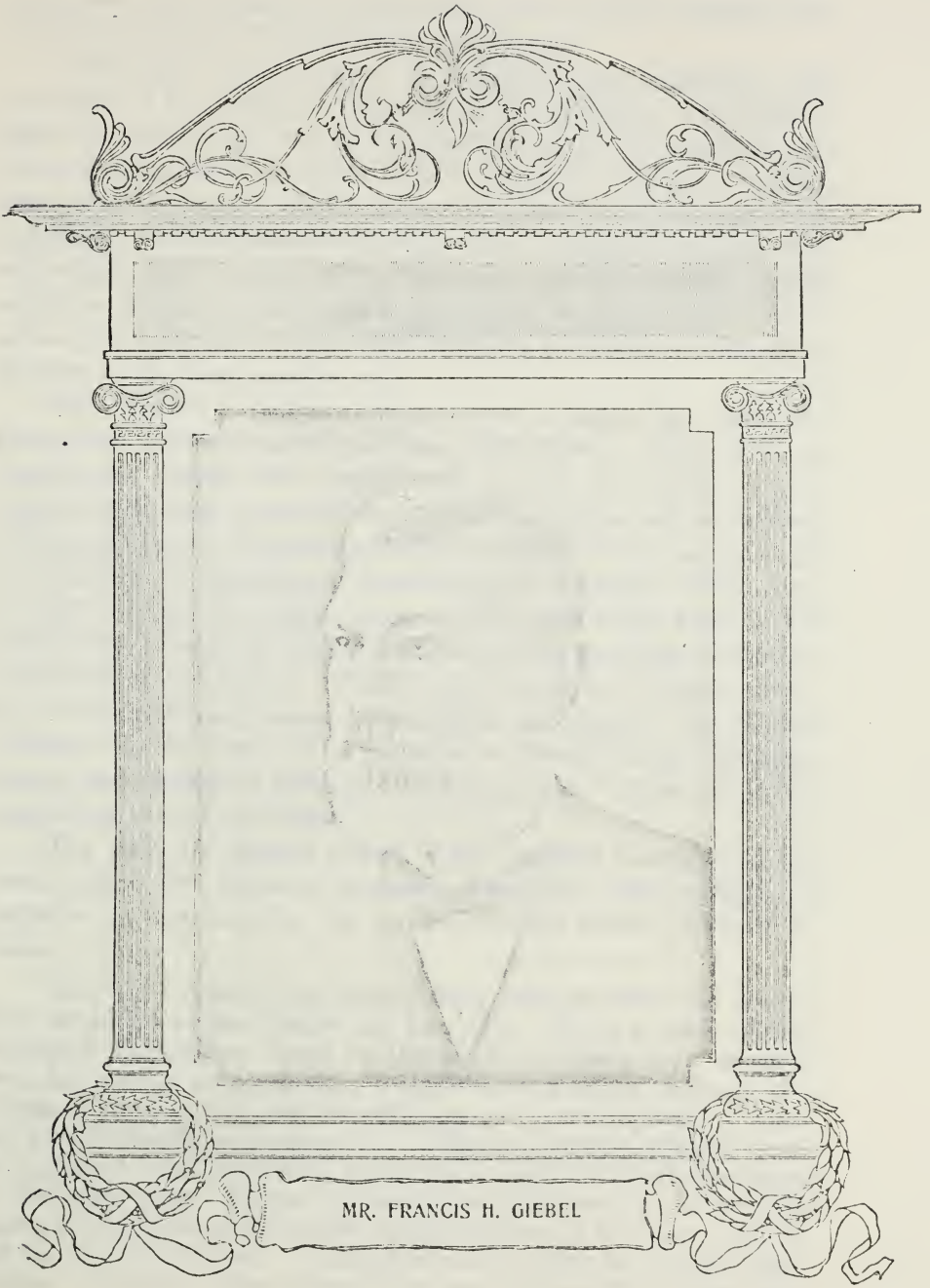
MR. FRANCIS J. GIEBEL.

A man is said to bear acquaintance well when he either holds or increases the esteem in which he was originally held by his neighbors and fellow citizens. When either of these stands to his credit he is generally regarded as the possessor of sterling qualities and an excellent character.

If the gentleman who is the subject of this mention be weighed in this balance he will not be found wanting, and, therefore, it will not be an empty or unreasonable assertion to say that he justifies the judgment which would give him prominence in this work both as a citizen and as a practical Catholic.

The Giebel family has been favorably known in northern Ohio since the establishment of the Diocese of Cleveland. The elder Giebel, whose Christian names were given to his son, was a native of Hesse Cassel. He emigrated to the United States in 1847. His wife was a native of Bavaria, which country she left for America in 1839. Her maiden name was Miss Marie S. Duerr. Their son, here mentioned, was born to them in Fremont, Ohio, March 14, 1851. He was there educated in both the parochial and common schools, and there he began the industrious and successful career in which he still continues.

Positions of trust and responsibility appear to have had a great attraction for him. Hence, at the early age of eighteen he was a trusted clerk in the office of the treasurer of Sandusky county. From that preferment he passed to a like position in the auditor's office, and finally after four years of service the people elected him to the auditorship, and re-elected him. Later he filled by appointment an unexpired term as county treasurer. From the treasurership he stepped to the position of assistant cashier in the Farmers' Bank; then to assume a like responsibility, and later that of a director, in the First National Bank; and finally, in 1890, he became a director and the cashier of the Fremont Savings Bank, the duties of which he continues to discharge. In addition he held the office of city clerk, was a member of the city council two terms, and also a member of the educational board of the city of Fremont from 1885 to 1891. There are



numerous other evidences of his activity and worth in official and business stations in his native city and county.

These facts are luminous in indicating the capability and character of Mr. Giebel. They tell of his reliability, his faithfulness to his trusts, and also of the esteem in which he is held by his fellow citizens, and especially by his neighbors who have known him since boyhood. He is honest by nature and through the teachings of the Catholic Church. He is capable through the cultivation and exercise of his faculties, and the laudable pride which is native to him impels him to be in reality what he is universally esteemed to be—what he claims to be—and to do what he does in the best possible way.

Mr. Francis J. Giebel's temperament is happy and even, its phlegmatic nature smacking of the philosophic. He arrives at conclusions calmly and readily, but not so impulsively as to require reviewing to assure him of the correctness and soundness of his judgments. This characteristic is found to be a factor in all his relations—in business, in friendships, in domestic affairs, and, it might be said, in religion also. While faith is the basis of his Catholicity, it must be said that not a little of the logic of mathematics enters into it also. It is well that it is so, for Catholic teaching, in an intellectual sense, is nothing if not logical. Mr. Giebel is aware of this, hence he is what he is through faith and right reason, and through a guiding Providence that "shapes our ends, rough-hew them as we may."

The Rev. Dr. Bauer, rector of St. Joseph's Church and his pastor since Mr. Giebel's boyhood, has been kind enough, in response to questions by the writer, to thus express himself in point:

"Mr. F. J. Giebel has always been, and is now, one of the best members of my flock—St. Joseph's. He is a man of the staunchest Catholicity, loyal to the core, not only in a general way, but also in all particulars where the interests of religion, the claims of the Church, and the religious and moral behests of himself and his family are concerned. There are many Catholics loyal in a general way, fewer so in a particular way; Mr. Giebel belongs to the latter class. He never shrank from his devotion to his religious convictions in his public manifestations of the same, nor in his life as a public man. In elections and in office he was no time-server. Bigotry never scared him, nor did sacrifice deter him.

He is honored today, even by the enemies of the Church, for his manly and robust churchism.

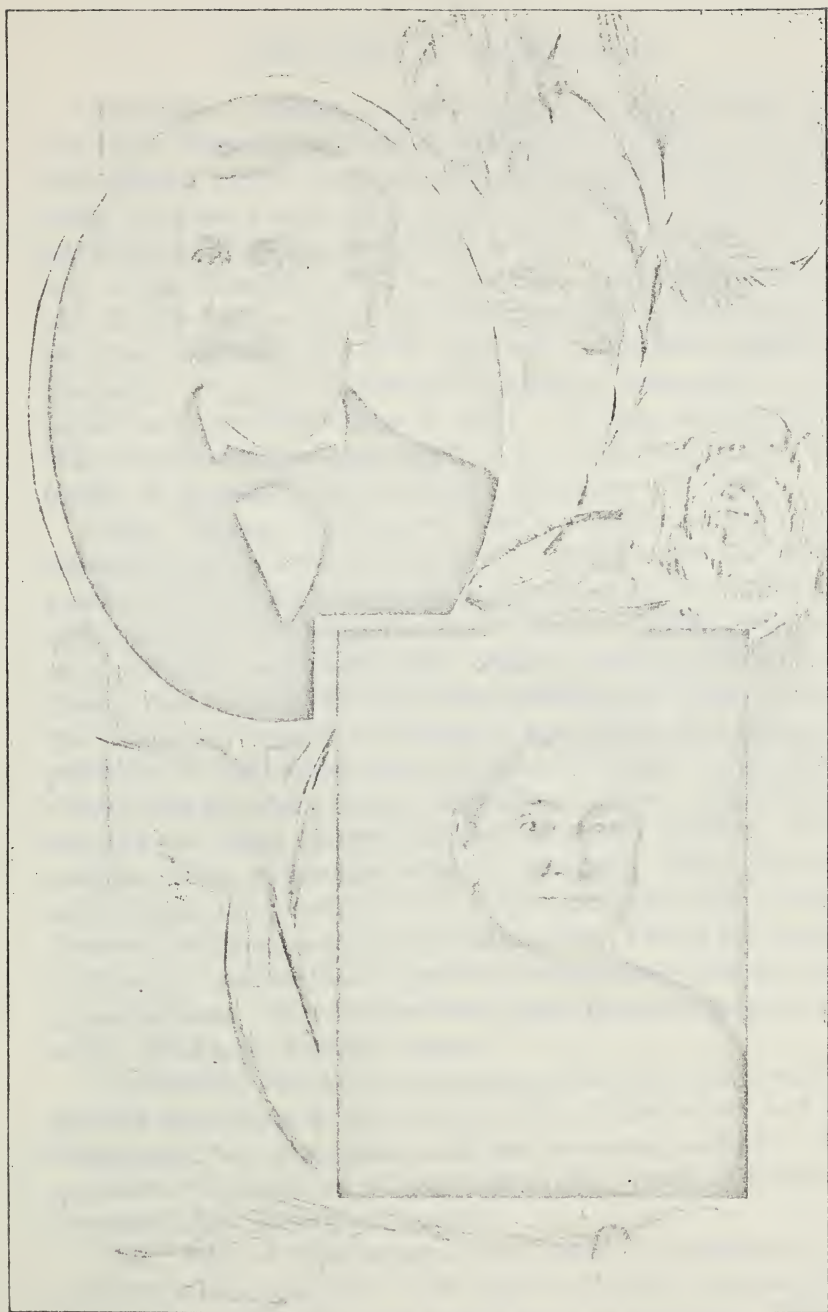
Mr. Giebel is born honesty. His word is his voucher, and his promise is his sign-manual, his handwriting. He is trusted by all. In St. Joseph's Church, his position is most enviable. He is the president of the St. Joseph's Society of men for Catholic interests, a society affiliated with the Roman society of the same name. He has been and is the right-hand man of the rector of St. Joseph's Church, on whom the rector leans in all troubles and in all undertakings. He is a pillar par excellence, kind, polite, religious, honorable, and true. Leaning on him, the rector cares little for the temporizing lukewarmness of others.

The members of Mr. Giebel's family pattern after their father; and, when his last hour strikes, he may say, in Schiller's words: 'No dear head is lost!'

This tribute, by his pastor, is the justification of what the writer has attempted to say touching the character and career of Mr. Giebel. It is a confirmation of the high estimate of him, entertained not merely in his home city, but throughout northern Ohio. It also attests the truth of the averment that he is a representative Catholic gentleman, whose life and record reflect Christian teaching and are an honor to both his pastor and his co-religionists.

It is one of the purposes of these sketches of laymen, who have been selected for their excellent record, to bear testimony to the influence of Catholic teaching, and to indicate that true manhood and good citizenship are always conserved and advanced by the Catholic Church. The many samples of worthy laymen set forth in this work are the evidence of the potent influence of religion.

January 27, 1874, Mr. Francis J. Giebel was married to Miss Clara Ochs, daughter of Mr. and Mrs. Ambrose Ochs, of Fremont, Ohio. Seven children were born to them, three having died in early infancy—Arthur A., Irene E., and Walter J. Another, Urban A., the second oldest, passed away August 31, 1900. He was twenty-one years and nine months old, was educated in St. Ignatius College, Cleveland, was in the bank with his father, and was the hope and pride of his pastor and his parents. The others are: Hedwig, Estella R., and Olive A.



MR. AND MRS. JOHN A. GIEDEMANN.

MR. JOHN A. GIEDEMANN.

Mr. John A. Giedemann of St. Mary's parish, Sandusky, Ohio, was born, December 24, 1850, at Kappel-am-Rhein, near Offenburg, Baden, in one of the most beautiful and picturesque districts along Germany's most famous river, the Rhine. He is the only son of John Giedemann and Theresa Faist, and has but one sister, Mrs. Sophia Buerkle, of Sandusky, Ohio. When he was one year old, the Giedemann family regretfully left their native country for the United States, and took up their permanent residence at Sandusky. John A. Giedemann's father, a shoemaker by trade, served as a patriotic citizen in the U. S. Army during the Civil War, was honorably discharged at its close, and lived with his family, at Sandusky, till his death, September 27, 1882.

Mrs. Theresa Giedemann, John's mother, is yet living, a venerable lady of seventy-eight years. She, like her husband, is a pioneer of St. Mary's congregation and has at all times been an active and generous supporter of her church. She happily belongs to a numerous and thoroughly Catholic family, whose members always bore the highest reputation among their fellow citizens in the village of Kappel for the fidelity with which they clung to the principles of Catholicity, true piety, and self-respect. Mrs. Theresa Giedemann has three brothers and fifteen sisters. All of them are married and have proved themselves worthy children of noble parents. Four of her sisters live in Sandusky, Ohio, and are not only among the pioneers of St. Mary's, but also rank among the foremost benefactors of their parish church. Two of her sisters live in Chicago, whither their reputation as practical Catholics happily preceded them. Her brothers and other sisters remained in their native village of Kappel, Baden.

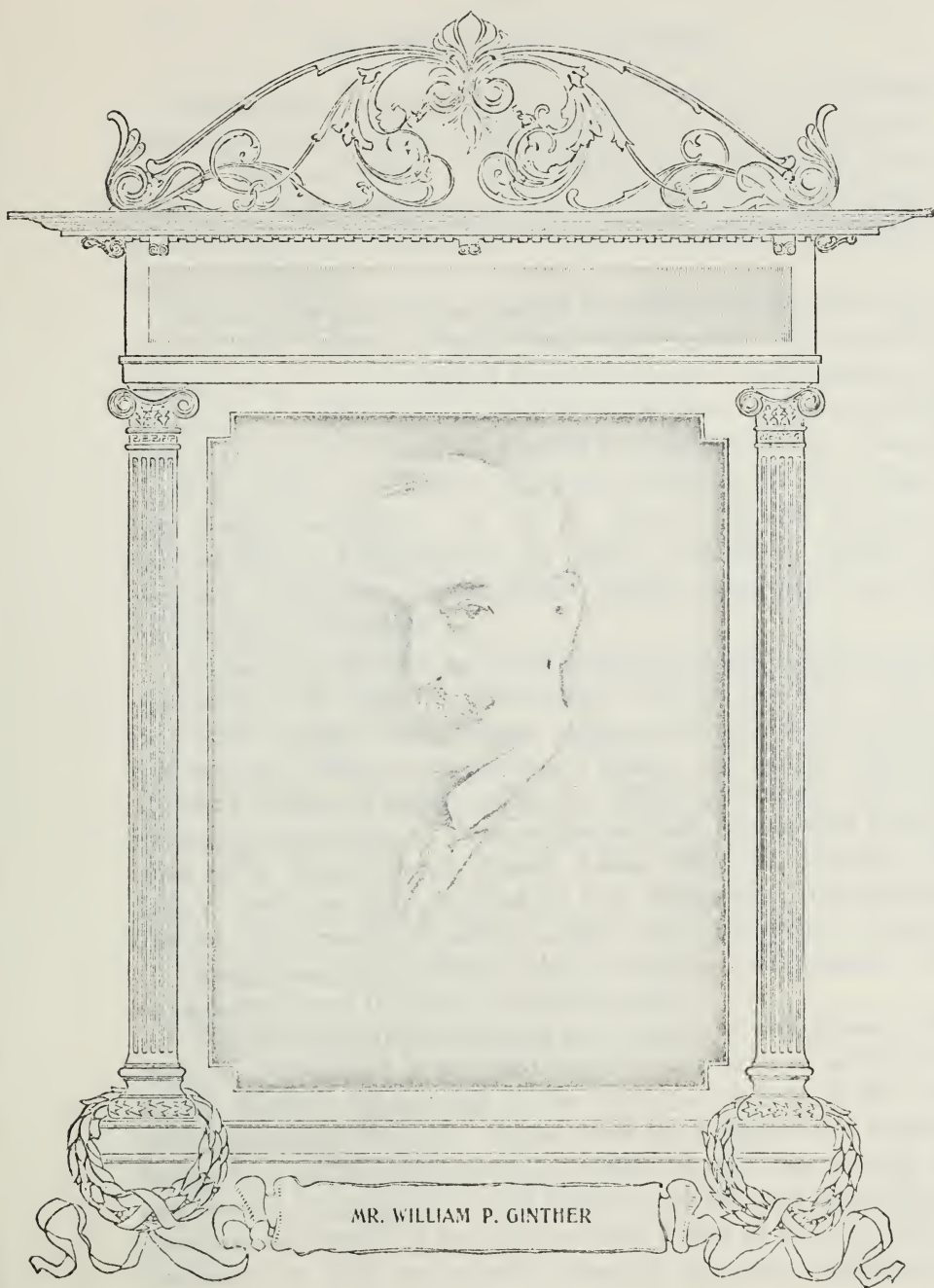
A pleasing trait in the character of Mrs. Theresa Giedemann, and the same must be said of her sisters, is her sunny and genial disposition, her deep piety and true matronly conduct. These qualities endear her to all with whom she comes in contact and command their esteem and respect.

Mr. John A. Giedemann was joined in wedlock to Miss Katharine Homegardner, in St. Mary's Church, Sandusky, Ohio, August 12, 1875. She was herself born at Sandusky, March 19,

1851, and died there November 20, 1901. She was the daughter of John Homegardner and Mary Loeblein. Her father, a native of Switzerland, is one of the oldest pioneer Catholic settlers in Sandusky; her mother was born in Hanover. The Homegardner family have always been prominent in Catholic circles. The union of Mr. and Mrs. Giedemann was blessed with five children, of whom three are living, namely: Cora, aged twenty-two; Ida, eighteen; Katie, fourteen.

At the early age of twelve he commenced his business career as cash boy in the dry goods store of Converse & Son. When this firm was succeeded by Geo. Marsh & Bros. he remained as clerk for six years; after the change of the firm to that of E. H. & R. M. Wilcox, he remained seven months. In 1871, he embarked in the shoe business as a partner with W. Koch & Co. and was connected with the house till 1878, when, in company with John Homegardner, Jr., his brother-in-law, he bought out the old firm and established the Giedemann & Homegardner shoe store. This business is still existing and is one of the most flourishing establishments in Sandusky. Mr. Giedemann is likewise connected with the following business enterprises: the Homegardner Sand Co., of which he is vice-president; secretary and treasurer of the Co-operative Foundry, of Sandusky; director and appraiser of the Sandusky Building & Loan Association; director of the Sandusky Telephone Co.; member of the Board of Means and Ways of the Chamber of Commerce; agent of the Teutonia Fire Insurance Co., of Dayton, Ohio; financial secretary of the C. M. B. A. No. 27; ex-treasurer of St. George Court C. O. F. He served one term as treasurer of the Sandusky Board of Education. He was elected councilman of St. Mary's Church in 1896, and has since served in that capacity to the full satisfaction of both the pastor and the congregation.

Personally Mr. John A. Giedemann is a gentleman in the fullest sense of the word, a practical Catholic, and one of the honored citizens of Sandusky. His prudence, honesty, and thoughtfulness in business transactions have won for him the confidence of the people, and his kindness, generosity, and good-natured disposition, which he has inherited from his mother, have enabled him to hold a high position in the circle of his many friends and acquaintances.



MR. WILLIAM P. GINTHER.

Church and school architecture in the Diocese of Cleveland, especially during the last decade, has shown a decided improvement in style and finish. The proportions, an essential in the Gothic, are more faithfully observed, and where the Romanesque or other styles are employed a degree of attention to detail is clearly evidenced.

During the past fifteen years it has been the ambition of the subject of this article to bring about such results. How well he has succeeded can be inferred from the number and character of the structures which are the work of his genius. In his own city, Akron, the new St. Bernard's Church is a sample, also St. Vincent de Paul's school. In Toledo, the new Church of the Good Shepherd speaks his praise. So do St. Mary's Church, Norwalk; St. Columba's, Youngstown; St. John's, Defiance; Mother of Sorrows', Ashtabula; Sacred Heart, Shelby Settlement; and the Annunciation, Cleveland.

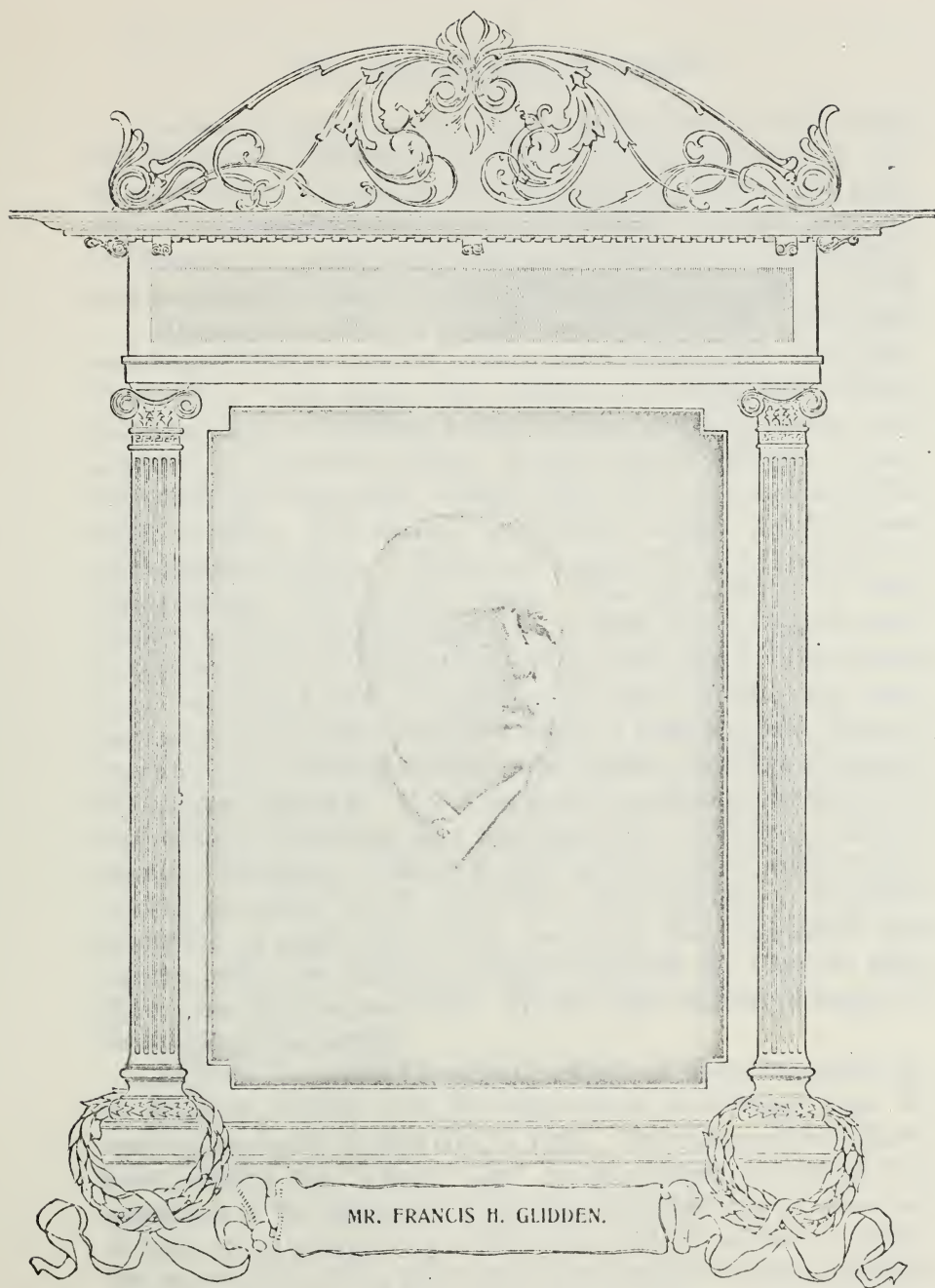
Outside the diocese beautiful examples may be found in such structures as St. John the Evangelist's Church, Columbus, Ohio; St. John's, Logan; Holy Name, Steubenville; St. Mary's of The Springs; St. Andrew's, Roanoke, Virginia; St. Mary's Church, McKee's Rocks, Pennsylvania; St. Philip's, Crafton, and St. Patrick's, Erie; when to these are added such educational institutions as St. Rose's parish school, Lima, Ohio; St. Joseph's, St. John's, and the chapel-school of the Immaculate Conception, Canton; the Ursuline Academy, Tiffin, and the Ursuline Convent at Youngstown, the beholder who is a judge of architecture will recognize at once the great advances made.

The diöcesan authorities and the clergy are well pleased with these improvements, a fact that must be a source of satisfaction to Mr. Ginther, whose skill in his calling is abreast of the best enlightenment of the day. He has been for a quarter of a century engaged in architectural pursuits, while the past fifteen years he has devoted to giving form and substance to his own conceptions. To better fit himself for his work he made a tour of Europe and the Continent, in 1889, and closely inspected the great architectural

piles in Rome, Milan, Venice, Cologne, Paris, London, Berlin, Vienna, and the other noted centers. The information acquired he has put to practical use, and in consequence he is credited with a degree of taste and skill which commends him to those charged with important building improvements.

Perhaps there is no temporality connected with religion that merits as much attention as does the work of designing and erecting houses of worship. These houses, besides their use as a convenience and a source of comfort to the people, have both an educational and an inspiring mission to perform. If the Catholic Church has been the mother and preserver of the arts, she surely is entitled to be honored by that which she has created and fostered. It, therefore, follows that her temples should be typical of the best in art, and that they should shadow forth, even in their exterior symmetry and grandeur, the completeness and importance of the mission and teaching of the Church. Consequently, to have men like Mr. Ginther devote their lives to giving concrete expression to these things, entitles them to both honors and emoluments. They are teachers by their art—teachers whose lessons are very important and which can be enjoyed by taking the slight trouble of gazing on the more recent monuments erected to religion in the Diocese of Cleveland.

Mr. William P. Ginther is the son of Stephen and Mary (Horning) Ginther. His father has been a resident of Akron for fifty-two years, and is now seventy-two years old. His mother is in her sixty-eighth year. He was born March 21, 1858, and was married, in 1892, to Miss Emma E. Wohlwend, also a native of Akron. Four children have been born to them, only two of whom, Julian B., and Mary, survive. He received his education in the local schools and in Buchtel College in his native city. From boyhood he evinced a talent for drawing, and was induced by his friends when a youth to take up architecture. He has followed it in all its departments, and has attained in it a high degree of art. Beside the satisfaction of knowing what he knows, he also enjoys the reflex effect of pleasing others by what he does. In addition to this he derives a pleasure from being able to manifest high art in designing temples to be dedicated to the Great Architect of all things.



MR. FRANCIS H. GLIDDEN.

As one prominent among the laity of the Diocese of Cleveland Mr. Francis H. Glidden, a long-time resident of the See city, has been selected as a fit subject for a biographical sketch in this work. He is the founder and president of the Glidden Varnish Company, of Cleveland, a concern that is abreast of the great manufacturing and commercial enterprises for which Ohio's metropolis is noted.

He was born at New Castle, Maine, May 24, 1832. His father was Joseph Glidden, and the maiden name of his mother was Emily Harrington. Her family were residents of Thomaston, Maine. His education was obtained in the common schools and also in the academy of his native village. In early life he followed the sea. Miss Winifred Kavanaugh Waters, also of New Castle, became his bride, in 1854. Her parents were James Sinclair and Margaret (Kavanaugh) Waters. They were among the early residents of Damariscotta Mills in that State. The grandfather of Mrs. Glidden was James Kavanaugh, who, in 1803, was the prime mover in the erection of St. Patrick's Church at that place. The church is yet in a good state of preservation and is of note, not alone because it is the oldest Catholic Church in New England, but also because of the picturesqueness of its location and the memories that cluster around it. It was dedicated by Bishop Cheverus, the first bishop of Boston, who later returned to France and was created a Cardinal. Visitors in that section always make it convenient to attend old St. Patrick's. Mrs. Glidden is therefore descended of good old Catholic ancestors, both immediate and remote, while Mr. Glidden himself embraced the Catholic faith three years after his marriage. He has since continued happy in his religious convictions.

In 1866, he visited Cleveland, and was so much impressed by its business outlook and its educational advantages that he removed his family to that city, in 1868. The thousands who have since adopted the "Forest City" as their home can attest the soundness of his judgment as to what Cleveland has in store for all who, as its citizens, have their own and its welfare at heart. The vast wealth of that great city is now largely in the possession of these energetic, appreciative, and public-spirited men. During

the nearly thirty-three years that Mr. Glidden has been a citizen of Cleveland he has been closely identified with the varnish manufacturing business. In 1875, he established the nucleus of the present extensive plant of the Glidden Varnish Company. From a small beginning he has witnessed its growth to its present large proportions, his energy and executive ability as its founder and president developing and guiding it from the first. At its inception its business sky was somewhat overcast, but it soon cleared up until scarcely a cloud appeared to darken the bright sun of its growing prosperity.

It may be that mere business success is the acme of some men's hopes and efforts, but it is not altogether thus with the gentleman here mentioned. If what he has accomplished were to be measured at all, other fields than those of business would have to be traversed. Happily the native ability by which he has attained to material success he has found by experience to be equally potent in other and higher fields. The social conditions of men, the educational and religious needs of the time, and how best to advance and elevate the masses, have received his attention, and in a quiet way his aid and support. He has traveled some, has at least turned over some of the pages of history, has rubbed up against art, and is by no means indifferent to literature and music. He possesses a large fund of information, and is able to communicate what he knows. He well deserves the reputation, which is his, of being a pleasing conversationalist, not alone in the sense of fluency and elegance of speech, but also and especially in that when he speaks he says something. In his character and manner Mr. Glidden combines much of the dignity, polish, and courtesy of the old-school gentleman with the alertness and business energy of the modern man-of-affairs.

The social and domestic side of Mr. Glidden's life has been marked by unalloyed happiness. He has many friends and admirers who are both appreciative and sincere. Naturally, the first and best of these is his good wife, a gift to him from the Lord. Because of the many excellent qualities which adorn her wifehood and motherhood, the intervening forty-six years since their marriage have been a season of uninterrupted conjugal devotion and contentment. Well might they say: "How friendly



THE REV. JOSEPH P. GLODEN

to our higher nature are all things that are simple, kindly, homely, as opposed to such as are factitious and conventional."

Mr. and Mrs. Glidden have been blessed with eight children, four sons and four daughters, all of whom, with one exception, are living and are residents of Cleveland.

THE REV. JOSEPH P. GLODEN.

The Grand Duchy of Luxemburg has contributed a number of priests to the Diocese of Cleveland, and not the least of these, in point of excellence, is Rev. Joseph P. Gloden, pastor of St. John's Church, Defiance, Ohio. He was born in Remerschen, Luxemburg, January 12, 1842, and made his preparatory and classical studies, and also philosophical course, at Bitche, St. Augustin's College, and in the Grand Seminary at Metz. When, therefore, he came to the United States, in 1866, and entered St. Mary's Theological Seminary, Cleveland, Ohio, he made his theological course and studied the language of the country. His stay in the Seminary was considerably shortened, for, in 1869, September 30th, the records tell of his ordination to the priesthood by Bishop Rappe. In fact he enjoys the distinction of being the last man ordained in the diocese by that great missionary bishop.

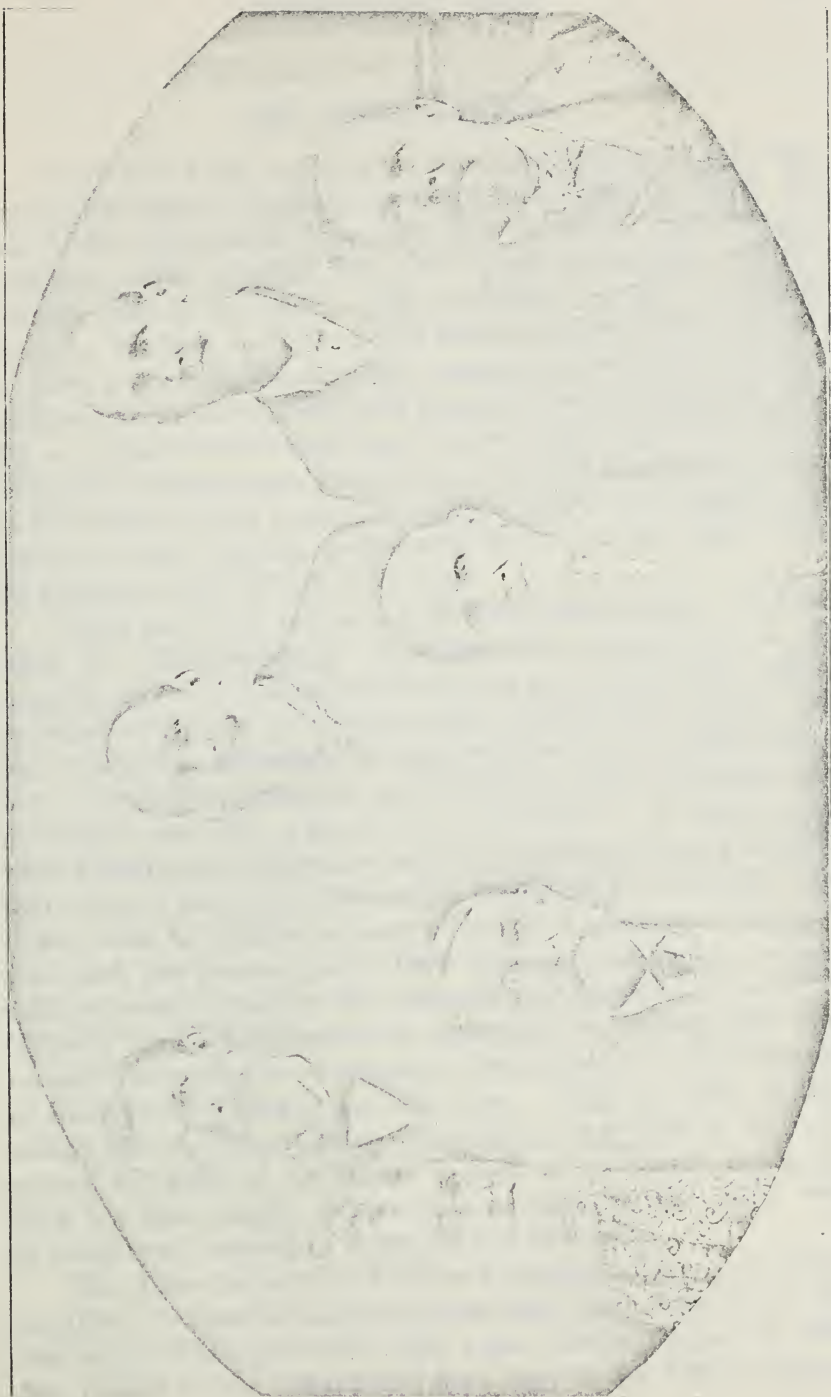
The notably active and varied career of Father Gloden in the Diocese of Cleveland for the past thirty-one years is the best evidence of his zeal and his remarkable capacity to adapt himself to peoples and circumstances. Besides the language of the classics, he began his career with a knowledge of German, French and English, and was therefore welcomed by peoples speaking these tongues, and was in demand among them as a preacher and confessor. He commenced his priestly labors in a German congregation, St. Peter's, Cleveland, Ohio, where he took temporary charge in the absence of the regular pastor, the late Father Westerholt. He remained until May, 1870, a period of eight months, when his failing health, due to his years of close application to study, necessitated a vacation. He visited in his native land for one year, and on his return was placed in charge of the Church of St. Nicholas, at Berwick, in Seneca county. There he built the school, and also the Church of Our Lady of Consolation, at Carey, which was one

of his missions. For this church he obtained from Rome many privileges, the chief of which are a proper feast with a proper office, and the extraordinary favor of a plenary indulgence every time a person visits it. If not the first, these favors were among the first granted by the present Pontiff, Leo XIII, to any church in the United States. Father Gloden was in charge of Berwick and missions for nearly fifteen years.

In May, 1886, he was transferred to Fostoria, where he enlarged the church, St. Wendelin's, and built the parish school. He remained there until 1891, when he was appointed to St. Joseph's Church at Randolph, in Portage county. In November of that year he was commissioned pastor of St. John's Church at Defiance, and it was there he performed his greatest work. With his parishioners of one mind, he directing them, the labor of building the present magnificent church was undertaken. The Rt. Rev. Bishop Horstmann laid the corner stone, and the edifice was completed in 1895. Its value for over \$35,000, but, because of excellent business management, it cost the congregation not over \$23,000. The convenience of the structure, its architectural style and dimensions and its plainness in neatness are features that render it remarkable. Another is its cost as distinct from its value, for in the difference (\$12,000) is found the evidence of business ability in the pastor and in the building committee who aided him.

During the many years which Father Gloden has spent on the mission he has labored among various peoples and encountered many obstacles. The obstacles he overcame and used as stepping stones to future progress, while his former parishioners are always rejoiced to meet him and recall his fatherly concern for their spiritual and temporal welfare.

Not alone on account of his venerable personal appearance, which is heightened by his flowing white beard, is he, in kindly jest, referred to by his brother priests as the "Patriarch of the Diocese," but also, and indeed in real earnest, by the laity also, because of his manner and quiet, thoughtful bearing. He is by nature a self-possessed and tolerant man. He is more inclined to gentleness than to anything approaching the harsh or severe, and is noted in consequence as possessing the qualities of a true spiritual father.



Andrew N.
Anna M., M. D.

Philip.
MR. AND MRS. JOHN GOEBEL AND FAMILY.

Joseph.

John, Jr.

MR. JOHN GOEBEL.

Since this work was sent to press the subject of this mention passed away, at his home in Lima, Ohio, May 22, 1902. He was in his eighty-third year and was one of the early pioneer Catholics of his adopted city. He aided in building the first Catholic church in Lima. After working all day to provide bread for his little ones, he would labor at night, often until two or three o'clock in the morning, making by hand the door and window frames and the sash and doors for the new house of God. All was a labor of love with him, for he neither asked for nor received any remuneration whatsoever. And long before that event he befriended all the missionary priests, and was the staunch supporter of every Catholic pastor who labored in that field during his residence there of half a century.

When put to the test he was never found wanting. In 1853, when the "Knownothing" movement was inaugurated in this country, and for years appeared to be a part of our body politic, its nefarious aim did not dismay honest, sturdy John Goebel. That aim at first was ostensibly to keep foreigners out of public office, but the underlying purpose, as the history of the movement later developed, was the proscription of Catholics. In those years, when bigotry and intolerance were so prominent in many localities that it was at the risk of life itself to be known as a Catholic, John Goebel and his faithful spouse never for a moment wavered in their faith and practice, but in their constancy and zeal for religion suffered social ostracism and endured the derision and sneers of "friends" and acquaintances in preference to turning their back on their holy religion—a religion in whose cause untold thousands of martyrs have offered up their lives. Fully apprised of these things Mr. and Mrs. Goebel always gave their tithe to help propagate the work of the Master in their newly-chosen home, and they left their sturdy descendants to take up the good work in which they labored so zealously and faithfully.

Mr. John Goebel was born at Kirchheim, Bavaria, February 23, 1820. In 1846, he was married to Miss Mary Anna Borst, who was born at Kleinrinderfeld, in the same country, August 17, 1820. She passed to her reward at Lima, August 10, 1898, when she

lacked but one week of completing her seventy-eighth year. She was a devoted Catholic mother and a model of all the domestic virtues. Her life was truly Christian.

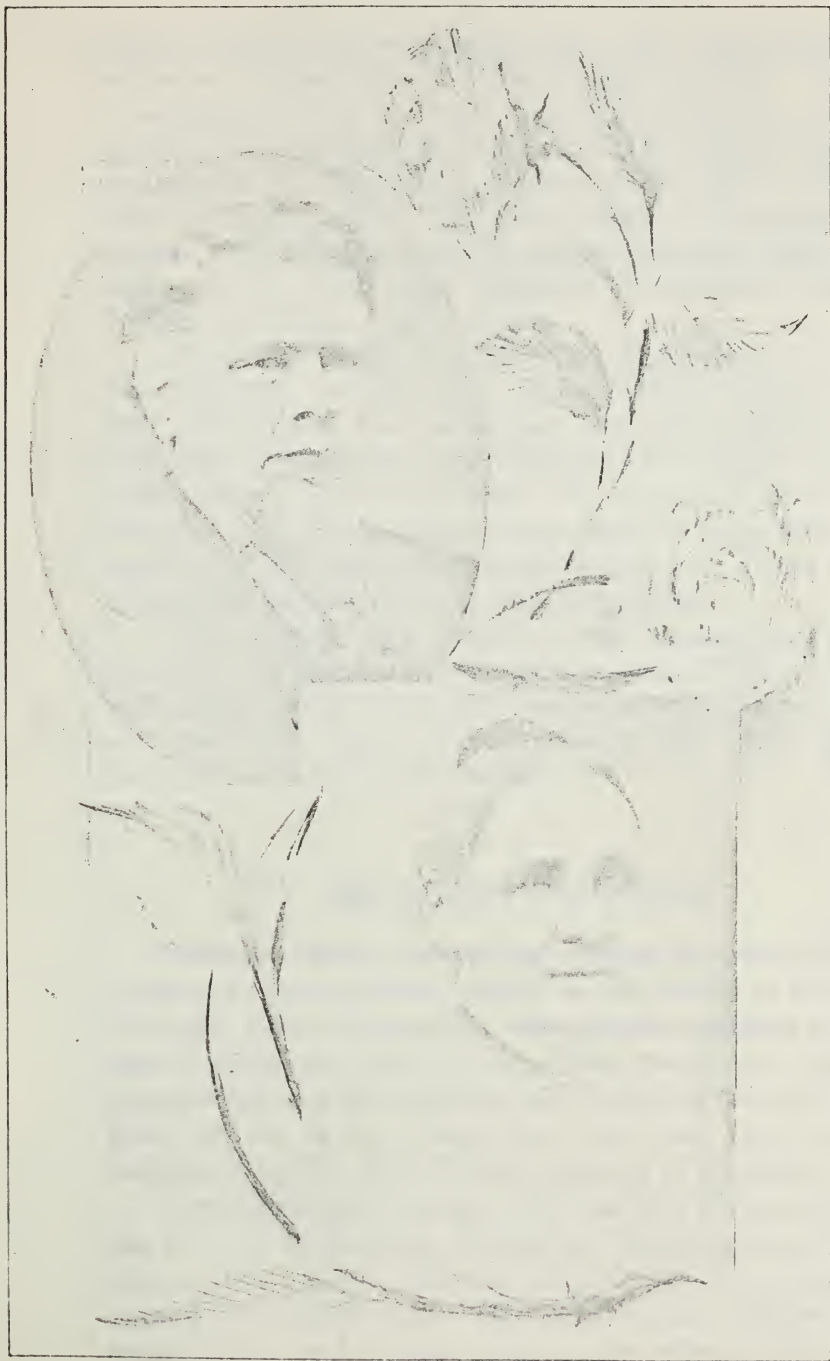
In 1847, Mr. and Mrs. Goebel left their native land, arriving at Quebec, Canada, after a tedious ocean voyage of four months. Making only a short stay there, they came to the United States and took up their abode at Rochester, New York. After a few years they pushed farther west, into Pennsylvania, locating at Carlisle, near Harrisburg, where Mr. Goebel engaged in farming pursuits. Again in 1851, they removed to Kenton, Ohio, and thence in 1852, to Lima in the same State, where they made their permanent home.

Mr. Goebel worked at his trade as a cabinet maker, in which calling he was an adept. He later embarked in mercantile pursuits in which he was successful. At the breaking out of the rebellion of 1861-65, he joined the 81st Ohio Regiment to do battle for the Union. He served for about one year, when he was honorably discharged on account of disabilities received in the service. Having recuperated after the close of the war, he was twice elected a member of the City Council, in which capacity his ability and honesty were highly appreciated by his fellow citizens. He was also a member of the Board of Trade for several years.

To Mr. and Mrs. Goebel was born a family of six, one of whom, Louis F. N., passed away in 1888. The surviving members are five sons and one daughter. The daughter, Miss Anna M., for seventeen years has been a practicing physician in Lima. After her preparatory training in the local schools she finished her literary education at the Ursuline Convent in Toledo, and subsequently taught school. She pursued her professional studies at the University of Michigan, where she graduated with honors, taking the degree of Doctor of Medicine. She then took a post-graduate course in the Woman's Medical College, of Philadelphia, and, since 1885, she has been in continuous and successful practice in Lima.

Dr. Goebel is a woman of strong convictions and sterling worth. She has added to her natural endowments by much travel in her native land and in foreign countries. In 1899, she journeyed extensively in Europe visiting the hospitals in many of the principal cities, the great cathedrals, the shrines, and the art galleries, including the Vatican at Rome.

Of the sons, John G. joined the 81st Ohio Regiment with his



MR. AND MRS. JOSEPH HACKMAN.

father, when he was only fourteen years old. Later he was transferred to Company H, 1st Missouri Light Artillery. He fought in seventeen of the principal battles, including that of Shiloh, Corinth, Chickamauga, etc. He was the youngest soldier who participated in "Sherman's March to the Sea." He served faithfully during the war and now resides at Chattanooga, Tennessee. Andrew N. is in the government printing office at Washington, D. C. With these exceptions all the others, the Doctor, Joseph, and Philip, reside in Lima.

The Goebel family has always been highly respected in Lima. The individual members have, since childhood, been noted for their Catholicity, their patriotism, and their industry. They were early impressed by, and drank in, the beautiful example of their parents; and today, while the memory of Mr. and Mrs. Goebel is green in the hearts of the people of Lima, the surviving members of the family have added to their own merits the credit of the good Christian lives of their progenitors.

The standing and record of the Goebel family and of thousands of other Catholic families in northern Ohio are the stone wall against which the waves of sectarian prejudice and false witness spend their force and fury to no purpose. Even those who run may read and draw conclusions.

MR. JOSEPH HACKMAN.

Since this sketch was originally written Mr. Joseph Hackman, an early Catholic pioneer, passed to his reward at his home in Cleveland, Ohio, December 7, 1901, having attained to the ripe age of eighty-one years. His journey to the other shore was preceded by that of his faithful wife who died October 10, 1899, when she was in her seventy-sixth year, she, too, having been ranked among the early Catholic pioneers of Cleveland.

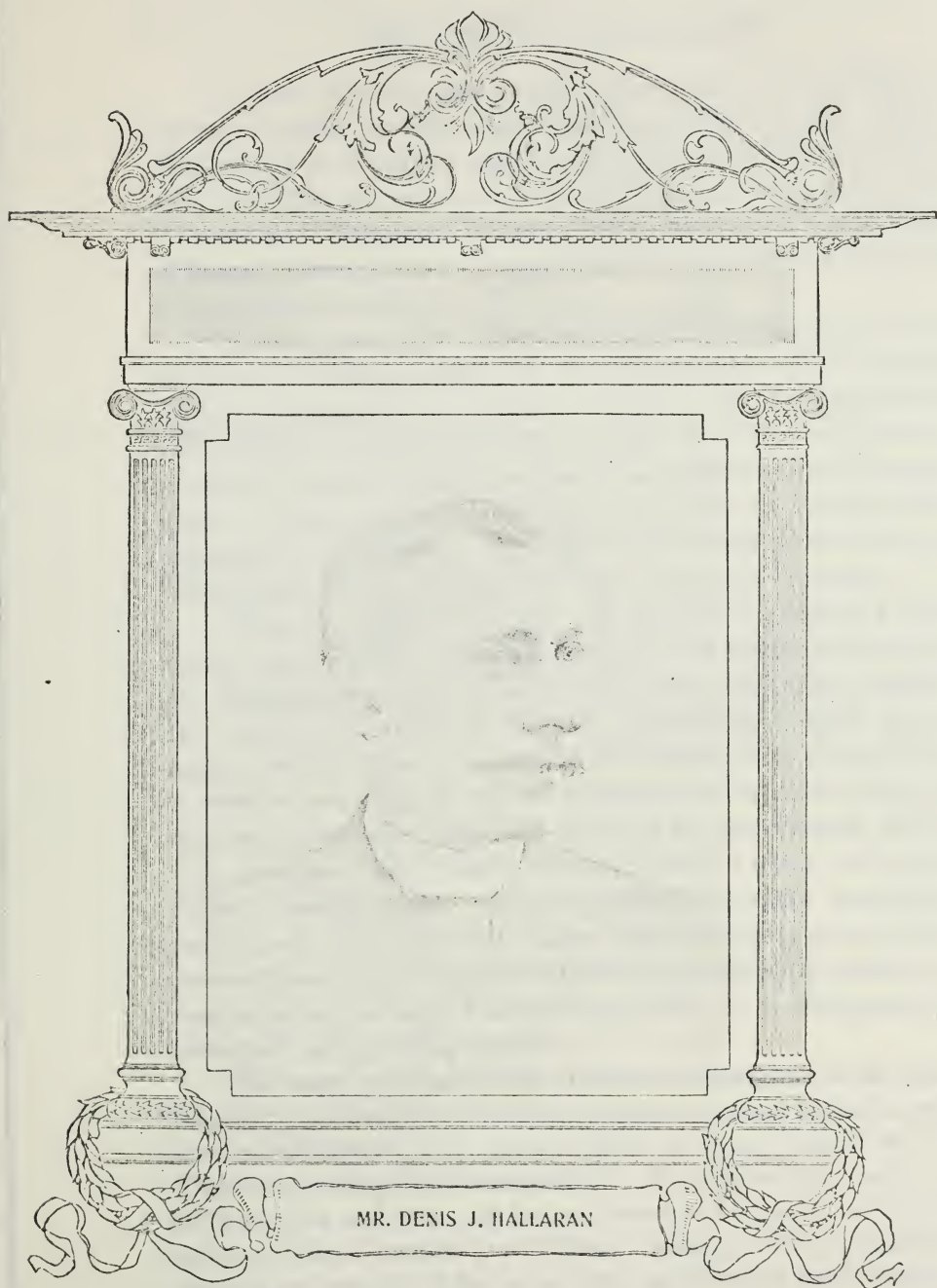
Mrs. Hackman's maiden name was Miss Margaret Schwartz. She was born in Germany, in 1824, and when ten years of age was taken to this country. She resided in Cleveland continuously for upward of sixty-five years. Her home and her children were her constant care, and in these respects she evidenced her domestic

traits, which happily chimed with the lessons taught by religion. As a Catholic mother her virtues were many.

Mr. Joseph Hackman was also a native of Germany. He was born in 1820. When a young man, in his twentieth year, he emigrated to the United States, selecting Cleveland as his permanent home. This was in 1840. At the time of his demise he was in the sixty-second year of his continuous residence in the See city of the diocese. He witnessed the erection of the first Catholic church in Cleveland, old St. Mary's on the "Flats," and in later years, in his capacity as a practical building contractor, he himself erected more than one of the fine churches, hospitals, and institutions which are the evidences of the zeal and liberality of the Catholic people, and are monuments to religion. He was also among the generous givers, and from his considerable means, which he acquired by honest industry, he contributed liberally in aid of religion and Christian education.

Mr. Hackman was too much of a "family man" to be active in society work, or in politics. It is not known that he was an officer or even a member of any society. In politics he simply voted according to his convictions, seeking no preferment whatever. The position of councilman for his city he held for but one term, and he could not be induced to stand for re-election. Things partisan were not to his liking. He was noted for his kindly nature and for probity and simplicity of character. He was an exemplary Catholic and a most excellent citizen.

To Mr. and Mrs. Hackman was born a family of six, only two of whom survive. One died in infancy, and one in early childhood. Joseph A., who was a building contractor, died May 5, 1899, and Frank F., November 2, 1901. The two remaining are Margaret A., who is Mrs. Pfister; and Herman H., who is proprietor of a large leather and shoe findings business in Cleveland. The Hackman family has always been well respected, and in the character of each of its members have always been found those qualities which religion and patriotism inspire. Among these might be prominently mentioned honesty in business, respect for the rights of others, and the strict observance of those rules which make for peace and good order in the family, in the social relations, and in the community.



MR. DENIS J. HALLARAN.

A man of very considerable prominence in Catholic and business circles in Cleveland, Ohio, was the late Mr. Denis J. Hallaran of St. Bridget's parish. He was born in that city November 14, 1854, and died there September 4, 1895. His parents, Patrick and Johanna Hallaran, were among the early settlers. Although comparatively young when he passed away, he yet had accomplished much.

He was given a fair education in the local schools, after which he learned the lithographic art. For many years he was connected with, and financially interested in, the firm of W. J. Morgan & Co., of Cleveland, and was, up until his death and for a long time previously, the superintendent and secretary of their large lithographic plant. He was a man of recognized skill in his art, and his pride in it as well as in whatever he undertook seemed to have been the forerunner of his numerous and very creditable successes.

When the diocesan organ, the *Cleveland Catholic Universe*, stood in great need of reorganization in its business department, Mr. Hallaran was among the leading spirits who nobly undertook the work and carried it through successfully. Both his own money and that also of several of his friends were invested in the enterprise, not with an eye to dividends or interest—they never received either—but rather to maintain for the Diocese of Cleveland an organ which should speak its bishop's mind and fearlessly defend Catholic truth. If that journal has since accomplished much good, the merit of it, in the minds of many, should not and can not be entirely disassociated from the public-spiritedness, business capacity, and true Catholic aim of Mr. D. J. Hallaran and his numerous co-operating friends.

The same spirit which Mr. Hallaran manifested in his successful efforts to sustain the diocesan organ he also exhibited touching the establishment and perpetuation of what might be called Catholic and patriotic associations. He labored that such might be instituted and live, and he continued to remain a member, and often an officer, of not a few of them. Having a large acquaintance both in and outside of his native city, and being a man of generous

impulses, magnetism, and more than ordinary intellect, his influence for good was both felt and gratefully acknowledged.

Mr. Denis J. Hallaran was married in Cleveland, November 14, 1888—his thirty-fourth birthday—to Miss Katharine A. O'Connor, an accomplished young lady educated in that city, but a native of Newark, New Jersey. Her parents, Patrick and Ellen (McKee) O'Connor, removed with their family to Cleveland, in 1875, where unexceptionable educational advantages were enjoyed by their children. A son became the Rev. J. J. O'Connor of the Diocese of Leavenworth. He died in 1889. The daughter, Katharine A., who became Mrs. Hallaran, and who is a lady of charming manners and personality, was educated at the Ursuline Convent in Cleveland and finished her excellent musical training partly in the Notre Dame Convent and partly under private tutors. Her talents and acquirements, which are of note, she has devoted, first, to the Church in choir work, and, secondly, to the entertainment of her many friends. Both as a vocalist and instrumentalist she has been accorded many plaudits.

Of the little family of three, orphaned by the death of Mr. Hallaran, the youngest, a girl-baby, is named Ellen Grace; the two boys are Louis P., and J. Graham Hallaran. They are fortunately well provided for in a worldly sense, and also in that they inherit many of the admirable traits and qualities characteristic of their parents.

THE HANNAN FAMILY.

The members of the Hannan family of Cleveland, Ohio, have been quite prominent in that city for half a century, while for generations in Ireland their ancestors were of note as well for devotion to their native land and to religion as for the advanced education in which they always prided themselves.

The immediate progenitor of the present generation of the family, Mr. Michael Hannan by name, was a native of Barrington Bridge, in the county of Limerick. He died there March 25, 1851. He held the office of postmaster, and his profession was that of teacher in the national schools. The maiden name of his wife was Miss Mary Fitzgerald. After the death of her husband she emigrated with her children to the United States, in 1852, and took



Michael,
Patrick.

THE HANNAN FAMILY.

Rev. John.

Edward,
James.

up her abode in Cleveland, where she passed away August 28, 1885, when she was eighty-four years of age.

Mr. and Mrs. Hannan were blessed with a family of eight, six boys and two girls. One of the girls, Ellen, died in Ireland October 25, 1851. Her remains, with those of her father, rest in Killmurry Cemetery, in their native county. The other children, emigrating with their mother, became later well known in the city of Cleveland. They were all more or less talented. The education of each was far beyond the common.

On the death of the elder Hannan in Ireland, his son James took his place both as postmaster and as teacher in the local national school. He taught in Cleveland also, where he died February 9, 1898. Patrick passed away also in the same city May 3, 1898. Edward was 2nd sergeant, Company B, 8th Ohio Regiment, in the war of 1861-65. He subsequently removed to Indianapolis, Indiana, where he yet resides. Thomas was an orderly sergeant in the 10th Ohio Regiment and was close to Gen. Rosecrans during the war. He became a doctor of medicine and for years was a practicing physician in Cleveland. During the administration of Mayor Buhner, 1872-74, he was in charge of the Department of Health. He died in Cleveland May 11, 1887. Mary became a member of the Ursuline Community in Cleveland. Her name in religion was Sister St. Maxim. She passed away September 14, 1883, and her remains repose in the cemetery of the Community at Nottingham.

John, who was born May 4, 1842, became a priest of the Diocese of Cleveland. He entered St. Mary's Seminary August 16, 1858, and was ordained in St. John's Cathedral by Bishop Rappe June 25, 1865. He died at St. John's Hospital, in Cleveland, November 28, 1896, when he was in the forty-ninth year of his age and the twenty-sixth of his priesthood. His remains are interred in the family lot in Calvary Cemetery. He was assistant at St. John's Church, Defiance, from July, 1865, to August, 1866. He was pastor or assistant by turns in various places in the diocese. In May, 1896, he was appointed assistant at St. Colman's, Cleveland, which was his last field of labor.

Mr. Michael Hannan yet resides in Cleveland. He and his brother Edward, of Indianapolis, are the only surviving members of a family noted for intellect, patriotism, and devotion to religion.

THE REV. JAMES HENRY HALLIGAN.

The pastor of the Church of the Immaculate Conception, Wellsville, Ohio,* has been selected as the subject of this biography, not alone because he is representative of those active priests in the diocese who have attained to middle life, but more particularly because he is both energetic and zealous, and cleverly, equipped for his sacred calling.

Father Halligan's parents were natives of Ireland. His father, whose name was William, was born in the city of Dublin. His mother's maiden name was Miss Ann Faulkner. She was born in the city of Drogheda. In 1842 they emigrated to the United States. Having providentially formed each other's acquaintance they were married in Boston, Massachusetts, where they made their permanent home. It was in that city that their now reverend son was born to them March 18, 1859.

The Rev. James H. Halligan was educated at Holy Cross College, Wooster, Massachusetts, and at Montreal, Canada. His philosophical and theological courses he completed in St. Mary's Seminary, Cleveland, Ohio, from 1886 to 1890. In the latter mentioned year, March 7th, he was ordained priest by Bishop Gilmour, and was the last ordained, in the diocese or elsewhere, by that distinguished prelate.

Father Halligan's first appointment on the mission was to take the place made vacant through the illness of the then assistant to the pastor of the Immaculate Conception Church, Cleveland. He remained there seven months, or until his appointment in a like capacity to labor in St. John's Cathedral parish in the same city. He continued in that field doing excellent work during seventeen months. He was then transferred to his present parish as pastor March 16, 1893.

At Wellsville, where his is the only Catholic church, Father Halligan has accomplished much good both spiritually and temporally. Having enlisted the united co-operation of his parishioners, he has succeeded in paying off the greater part of a large indebtedness on the parish. At this writing a special movement

*Since this work was sent to press, Father Halligan was appointed pastor of St. Joseph's congregation, Ashtabula, June 14, 1902.



THE REV. JAMES H. HALLIGAN

on the part of his people is being made under his direction not only to liquidate the remaining portion of the debt, but also to make provision looking to the erection in the near future of a new church which will be in keeping with the growing importance of the congregation and with the central site already secured for it, which is the finest in that city.

Besides his fitness to labor in the various avenues in which the Catholic priest is called in daily activity, Father Halligan appears to be specially gifted, not only in the way of ability but also through an agreeableness and charm of manner, to bring to a knowledge of the Truth many from whom it has been shut out through prejudice, early training, or environments. The number of these in Wellsville alone is thirty-six, and the heaven of God's grace is yet working there through the ministry of this good priest. Knowing himself to be but an instrument in the hands of God, he is too sensible and humble to take to himself any of the credit for the wonderful operations of grace. He is necessarily well pleased with results and joins with the Psalmist in saying: *Non nobis, Domine, non nobis; sed nomini tuo da gloriam*—"Not to us, O Lord, not to us; but to thy name give glory."

There are few priests anywhere who have a happier combination of intellectual faculties than has Father Halligan. His mind is uniform in its activity and exhibits to good advantage his powers of observation, generalization, and adaptation. Without effort he appears to be both humorous and witty, having come by both honestly, as his Celtic ancestors would say. The one he often employs to teach a lesson by reaching the heart, and the other to pave the way thereto by quick jocularity and the clean exercise of the imagination. He can be serious without being long-faced, mirthful and jocose without undue levity, and can make melody in his as well as in others' hearts while his paths lead him through the trials and tribulations inseparable from earthly life.

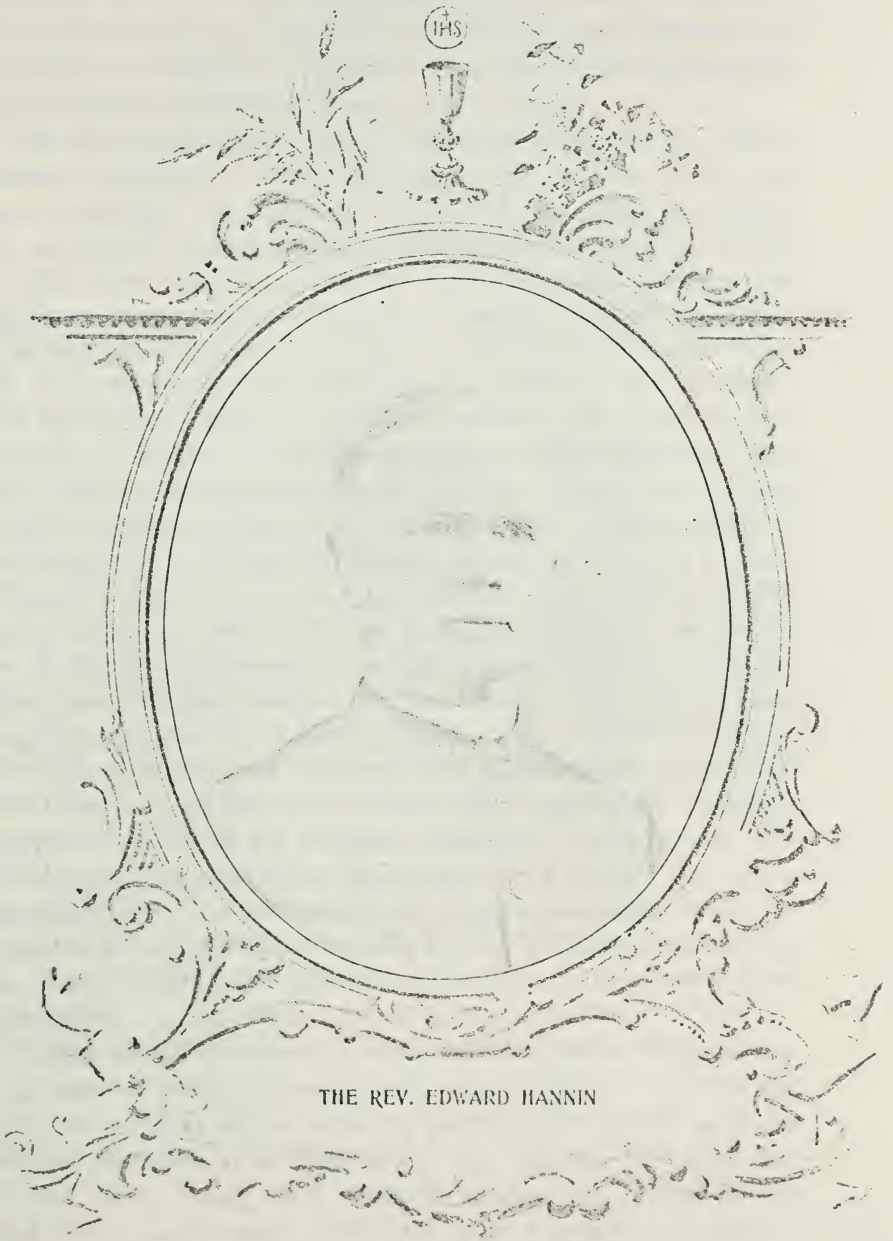
It would not be at all extravagant to say of him that he is an all-around, happily balanced man whose natural mood is that of happiness, whose intention is ever to do good, and whose relations both to the members of his flock and to his fellow citizens are always those of kindness and benevolence. Such a man, independent of natural ties, can be at home anywhere, for he is ever in the midst of friends.

THE REV. EDWARD HANNIN.

The reverend rector and founder of St. Patrick's parish, Toledo, Ohio, is a native of the county of Sligo, Ireland, having been born there December 22, 1826. He is the third of eight children, four sons and four daughters, born to Bartley and Margaret (Tighe) Hannin. One of his brothers, Luke, also became a priest. He died in Ireland in 1896.

The elder Hannin was an industrious farmer, who made every sacrifice to give his children a good education. He even erected, at his own expense and on his own land, a commodious school building, in which the Irish National Educational Board placed a competent teacher. During three years the subject of this sketch studied there, after which he was sent to more advanced institutions, where he completed the commercial course and also a course in civil engineering, architecture and mechanics. He graduated when he was nineteen. For a short time, in 1846, he was given Government employment as an engineer and superintendent of public works in Ireland. The crop failures prostrating business of all kinds, and he having completed his task, he sought and found employment in a large commercial house in Liverpool. Returning to Ireland, in 1848, with the hope of finding business improved, he was confronted by even a worse condition of the "bad times," and so unpromising was the outlook for anything like success in his profession that he at once resolved upon quitting the country altogether and emigrating to America. He landed in New York City, May 20, 1849. From there he subsequently removed to the central part of the State, where he spent eighteen months doing such work as he could find.

The advice of some priests, whose acquaintance he had formed, inclined him to study for the church. He accordingly, in 1850, at his own expense, took up the study of Latin and Greek. He completed his course in Geneva, N. Y., in 1853. Having been previously well educated in the English branches, with a habit for study, and great determination, he readily compassed the required classical course in three years. Bishop Rappe, of the Diocese of Cleveland, was then in great need of energetic young men of the



THE REV. EDWARD HANNIN

class to which Edward Hannin belonged, and when the young man presented himself he was accepted by the bishop, and at once entered St. Mary's Theological Seminary, Cleveland. Devoting eleven hours each day to the study of philosophy and theology, he was ready for ordination in less than three years, and was elevated to the priesthood by Bishop Rappe, June 1, 1856.

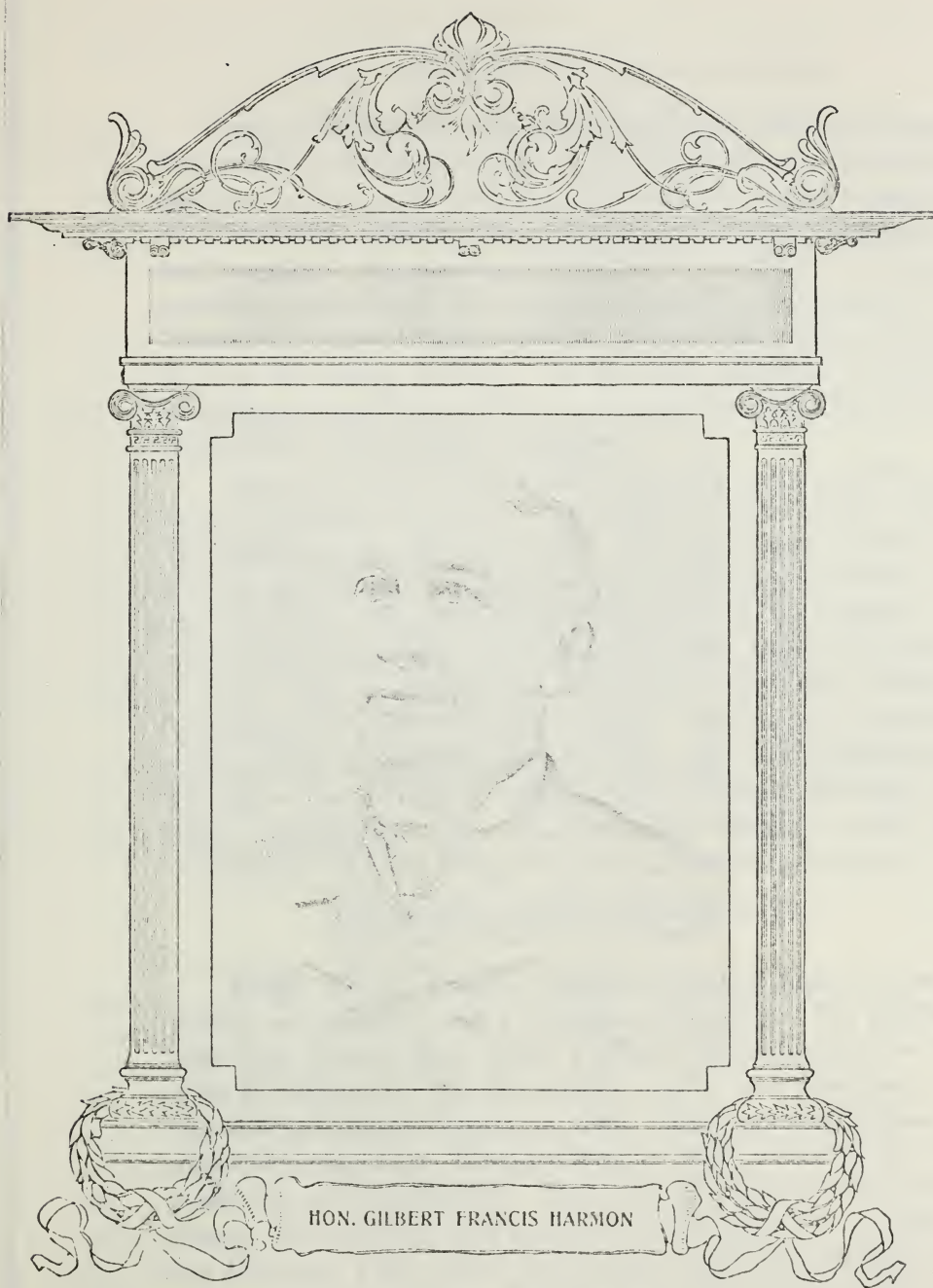
His first appointment was as assistant priest in St. John's Cathedral, Cleveland. The following year he was made the bishop's secretary. St. Patrick's Day, 1857, he began his public labors in behalf of total abstinence, which he has continued to this day. For over sixty-one years he has kept most faithfully the pledge he took from Father Matthew in Ireland, October 20, 1839; and during his long priestly career he has induced thousands to adopt and practice total abstinence. In 1862 he was commissioned by Bishop Rappe to organize a parish in the southern half of the city of Toledo. He did so, calling it St. Patrick's. The corner stone of its first church was laid shortly after, and it was ready for occupancy before the close of the year. It cost \$30,000. In 1866 he built St. Patrick's Academy, and, in 1874, he erected St. Patrick's Institute, on the top of the front wall of which, standing upon a portion of the Rock of Cashel, is an heroic statue of St. Patrick himself. In 1870 Father Hannin was made Administrator of the Diocese, the See having been made vacant through the resignation of Bishop Rappe. He ordered the affairs of the diocese wisely and well until the appointment of the late Bishop Gilmour. In 1872 he returned to his beloved St. Patrick's to continue his labors for religion, education, and sobriety. In 1892 he began the erection of the present St. Patrick's Church, a stone edifice that is a monument to religion and incidentally to himself, for he is inseparable from St. Patrick's Church and institutions. April 14, 1901, this splendid edifice is to be first used by the congregation.

During all the years of his eventful life, Father Hannin has been a man of untiring energy and many labors. Next to his devotion to religion he has been the patron of education, and the apostle of temperance in Toledo and the Diocese of Cleveland. He is the oldest living total abstainer among the priests of the United States, and is now, in his 74th year, a striking example of

the blessings of sobriety. The good he has accomplished in this field is known in part to his parishoners, to the citizens of Toledo, and to the diocese, but the recording angel keeps the best record. He has fought the good fight and has kept the faith. His course, however, is not yet finished, and it is the prayer of his people, and the hope of large numbers in Toledo and elsewhere who are not of the faith, that the Rev. Edward Hannin be spared for many more years to enjoy the fruition of his great labors.

If a man may be judged by his works, as the tree is known by its fruits, there can be no mistake as to the qualities and capacities of Father Hannin. Once his hand is put to the plough there is for him no such thing as turning back. Onward and upward has ever been his motto. His course once staked out his constant effort is to push on to the goal of success. His portrait on the adjoining page will indicate to the reader—what a personal acquaintance of thirty-eight years has to the writer—the great strength of character and remarkable qualities of the man. There can be read robustness of constitution, toughness of fibre, resistance to disease, great force of mind, and remarkable personal magnetism. With a head larger than the average—a mathematical head, having the upper frontal and coronal regions largely developed—it is impossible not to note the intellectual faculties of causality and comparison, with paradoxical mirthfulness super-added. In tracing analogies he never goes astray. In analysis and induction he is at home. Human character and nature are open books to him. His firmness and combativeness, coupled with a strong personality, and his clear conception of moral duty, equip him for the work of valiantly defending the truth, and, in the language of Pope, “Vindicating the ways of God to man.”

For forty-five years he has been a priest of the Diocese of Cleveland, and during those years his labors in the cause of religion, education, and sobriety have made his name honored and loved in Toledo and northern Ohio. In the estimation of non-Catholics he stands very high, especially in his city, where he has lived so long, where he has performed his greatest work, and where he is so well and favorably known by all.



HON. GILBERT FRANCIS HARMON.

Judge Gilbert Francis Harmon, of Toledo, Ohio, is of note in the intellectual and legal world. He is descended of an old colonial family; and, as a convert to the Catholic faith, happily exemplifies what grace can effect in the way of moral courage, steadfastness, and humility. He became a Catholic at a mission, or series of sermons, instructions, and devotional exercises, conducted in St. Francis de Sales' Church, Toledo, by the late Father Dahmen, S. J., in the spring of 1870. He has since exhibited a loyalty to his religious convictions that is not only creditable but also far beyond that of the average neophyte.

He is the third born of a family of seven to the late Elias and Mary (Moulton) Harmon, at Thorndyke, Waldo county, Maine. His natal day was March 30, 1834. His father died in 1872 when he was aged about sixty-five years; his mother, in 1862, when she was fifty. His great-great-grandfather on his mother's side was Colonel Moulton, who was active at the siege of Louisburg in 1745. His grandfather on his father's side was a soldier in Washington's army of the Revolution. He bravely entered the service when a youth of fourteen and came out at twenty-one. He saw active service at Valley Forge, Trenton, Princeton, and other engagements. The Harmons were evidently in the mind of Whittier when, in *Mogg Megonn*, he wrote these lines:

"And Harmon came down the sands of York,
With hand of iron and foot of cork."

Judge Gilbert Francis Harmon received both a common school, an academic, and a collegiate education. He graduated with high honors from Tuft's College, Massachusetts, in 1863. This he followed by his law course, and he was admitted to the bar of York county, Maine, in 1866. After practicing there two years he removed to Toledo, Ohio, in 1868, where he has since continued in his profession. The only interruption in his practice during the past thirty-four years was when judge, for five years, of the Common Pleas court of the first subdivision of the fourth judicial district of Ohio. As judge he has been classed among the

ablest and most conscientious of those who have presided with distinction in the courts of that district.

In 1870, October 11th, at West Topsham, Vermont, he was married to Miss Lucie C. Watson, the accomplished daughter of Oramel and Electa (Foster) Watson, natives of that State. To their union have been born a family of three: Esther, Lucie, and Watson. Like their parents, the children of Judge and Mrs. Harmon have been carefully educated.

The subject of this mention is a man of a high order of intellect and a finished education. He is an ornament to his profession, not only from a scholarly point of view, but also in the purity of his life and the record he has made as an honest, conscientious counselor and advocate, and as an incorruptible judge. The tricks practiced by some, to the dishonor of the legal profession, he has not failed to discountenance and condemn, his high sense of justice and honor being always his defense against the allurements of temporal success attained by questionable practices. He would rather be just and right than win a case that ought not to be won, and this he provides for in advance by taking no case, and advising against the bringing of a suit, where justice and the law do not warrant the proceeding and a verdict.

Judge Harmon is well equipped mentally. He has remarkable discernment and judgment. He is a man of ideas, a thinker, and a reasoner. Few are his superiors in these respects. He seems always to remember that,

"To have ideas is to gather flowers,
To think is to weave them into garlands."

By association of ideas his fund of information and his knowledge of facts, rulings, decisions, and laws are to the fore for immediate use. From his extensive reading are culled, seemingly without effort, suitable illustrations, or happy retorts. The trend of an argument, and often a word, will call to his mind something that has been said, or that he has known or read, and in every case it will be germane and will exactly fit the case or the situation. His aptitude in this respect applies also in argumentation. His logical mind measures the bearing and force of facts and laws. His use of these is as systematic and regular as is the laying of stone upon stone by the mason. Hence, he is an able jurist, and

as a judge his decisions have been just and according to the law and the facts.

With such acquired and natural talents it is not to be wondered at that, even irrespective of grace, he became a Catholic.

"I hold it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things."

Nor could it have been otherwise than that he should have found peace and sweet content in a religious system, which, by the consistency of its teachings and the solidity of its dogmas, appeals to his intellect and judgment. Having a mind trained to recognize authority and the right to delegate its exercise, and being skilled in tracing logical connections and in discovering flaws where they occur in the line of argumentation, it is an easy task to account for the serenity of soul and the intellectual satisfaction which are the foundation for Judge Harmon's spiritual contentment. As an observer he recognized these things at work in the case of his old friend and fellow lawyer and convert to Catholicity, the late Hon. Frank H. Hurd. He has been accustomed to say of Mr. Hurd that he was a theologian, and also the greatest lawyer in northwestern Ohio; but in this respect he was but unwittingly repeating what Frank H. Hurd often said touching Gilbert Francis Harmon.

It was a brother lawyer and judge, himself of no mean parts, who once quoted Longfellow in support of Judge Harmon's strenuous and successful efforts to attain to intellectual and professional heights as follows:

"The heights by great men reached and kept
Were not attained by sudden flight,
But they while their companions slept
Were toiling upward in the night."

Both gentlemen have been an honor to the Lucas county bar, and Judge Harmon continues in the high esteem of his fellow citizens.

MR. WILLIAM J. HART.

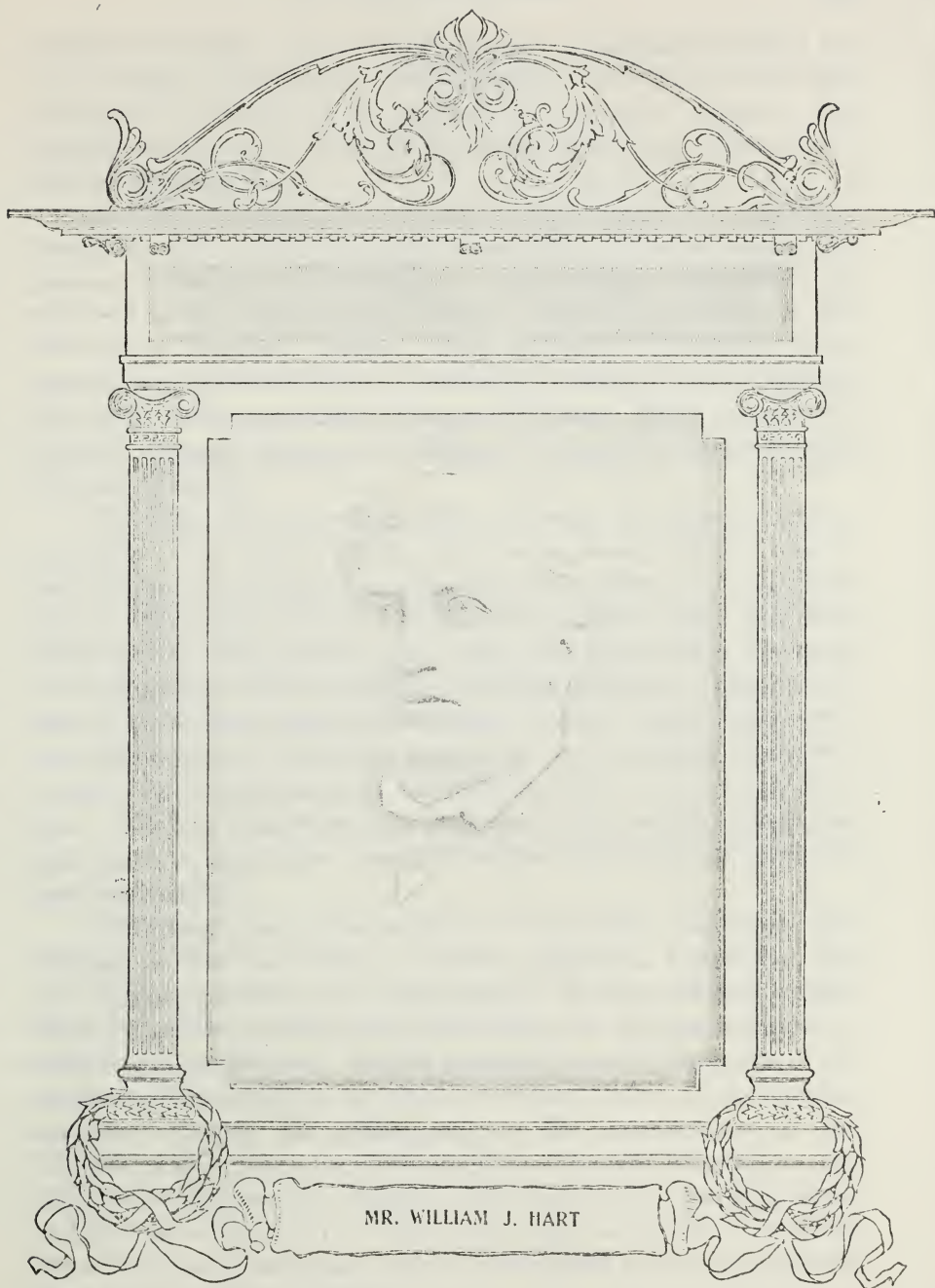
Among the members of the Cuyahoga County Bar, in the city of Cleveland, there are few harder working, abler, or more successful attorneys than Mr. William J. Hart. This averment is proved by the number and character of his cases, and the triumphs that have attended his efforts, not alone from a legal point of view but also financially.

By adaptability and choice he is what is called a trial lawyer. It is said of him that he would rather try a case than eat when hungry. He is also credited with winning more suits than many others of his profession in Cleveland. It is asserted of him, moreover, that, as a classically educated man, he has great advantage over most of his brother attorneys; that his trained mind readily compasses every legal intricacy; that it surmounts all obstacles in view of the delight he takes in protecting his clients' interests, and in teaching some law to the "attorneys for the other side."

Mr. Hart was classically educated in Mt. St. Mary's College, Cincinnati, and in the old St. Aloysius' Seminary, at Columbus. Having finished his course he devoted some time to the editorial profession, and later to pedagogy. Having removed, in 1878, to Cleveland, Ohio, from his native city, Columbus, in the same State, where he was born September 17, 1857, he became principal of St. Malachy's parochial school. In that position he remained five years. During those years he studied law between times under Mr. Henry C. Ranney, and was admitted to practice in 1882.

The pleasure and profit of practicing his profession were denied him for several years, owing to his having been elected a justice of the peace in 1883. He was re-elected to the same office in 1886. He declined, in 1889, to be a candidate for a third term through his desire to engage in his chosen profession. Accordingly he launched into general practice, for which, at the time, he was both ardently enthusiastic and thoroughly equipped.

Business came, and he gave it close attention. With business and success additional recognition followed. In consequence he was the standing choice of the minority political party (Democratic) in Cleveland, at one time for judge of the City Court, at



MR. WILLIAM J. HART

another for judge of the Probate Court, and at still another for representative in Congress. He made the canvass in each case and evidenced his ability as an eloquent and popular speaker. He usually received more votes in the elections than any other candidate on the ticket.

In 1882, Mr. Hart was married to Miss Theresa V. Connolly, daughter of Mr. and Mrs. Joseph Connolly, who were among the pioneer Catholics of Cleveland. Her primary education was obtained in the local schools, and she finished her studies in the convent at Windsor, Canada. Her religious and secular training has happily fitted her to be charmingly domestic and to become the joyful Christian mother of seven children. Their names are: Clara V., Agnes, Ignatius A., William J., James P., Louis E., and Thomas Francis.

Mr. Hart, like his wife, is also descended of a pioneer Catholic family. His father, Martin Hart, was among the few who in early times constituted the little Catholic colony in Columbus, Ohio. He died in 1882. His mother's maiden name was Miss Ellen Farrell. She is now in her eighty-fifth year, and in his home she is the object of both his care and filial devotion. This exhibition of his tender regard and affection for her who watched over his childhood, and who bears to him the sweet relation of mother, is the very best evidence of his qualities both as a son and as a man. No one who loves and provides for his aged parents can lack much in any of the essentials of true Christian manhood and good citizenship.

Inheriting the characteristics of his Celtic ancestors, Mr. William J. Hart is brilliant, eloquent, generous, hospitable, and to a degree aggressive and independent. He has not held himself aloof from those organizations that make for the advancement of religion and patriotism. On the contrary, he is in the ranks of the workers and contributes his share of personal effort to the general success. Among his affiliations are his membership in the Knights of Columbus, the Catholic Mutual Benefit Association, the Knights of Equity, the Knights of St. John, the Ancient Order of Hibernians and others. With Jean Ingelow he thinks rather of the work than of the praise—more of the good to be accomplished than of the acclaim of victory.

THE REV. MICHAEL HEALY.

In these last days of the nineteenth century the Rev. Father Healy, pastor of St. Mary's Church, Tiffin, Ohio, enjoys the distinction of having been, since 1849, a witness of the growth of the Diocese of Cleveland and a participant in its development since 1851. He saw it in its infancy, and now he sees it in the glory of its prime. The contrast between then and now, and the consciousness of his having been privileged for so long to take an effective part in rendering that contrast so marked, inclines him with Simeon of old to ask for peaceful dismissal, his eyes having beheld the great things for which, since 1847, three bishops and a valiant priesthood have zealously labored. The second day of April, 1901, this faithful priest attained the year of his golden jubilee in the priesthood.

The celebration of the event was made additionally memorable on account of the presence of the Rt. Rev. Bishop Horstmann and a large number of priests, each of whom heartily entered into the spirit of the occasion. Many of those in attendance, having been cognizant of most of the venerable jubilarian's career on the mission, brought forward in their congratulatory remarks the prominent fact that Father Healy was ever a worker, but never boastful of the success of his labors. They also emphasized their references to his faithfulness, happily pictured the simplicity of his life, and glorified the consecration by him of his multiplied years to the service of God and the salvation of souls. Few have been privileged to celebrate such an event in the Diocese of Cleveland, and still fewer of these occasions have been more fittingly observed. The jubilee of the venerable pastor of St. Mary's was a recalling of the trying scenes of earlier days when confidence in God alone afforded glimpses of the future. It was the realization in the triumph of today of the things hoped for, and prayed for, and labored for in the spring-time of his youth. It was an occasion for rejoicing, for recognizing Divine Providence, and for renewing faith in God.

Father Healy was born September 26, 1823, near the town of Ardfert in the county of Kerry, Ireland. His early training attended to, he was sent, May, 1841, to Tralee, in his native



THE REV. MICHAEL HEALY

county, where he entered a classical school, remaining seven years. Having finished his course he spent one year additional in All Hallows College, near Dublin. He then came to this country, and was received as a student for the Diocese of Cleveland by its first bishop, the Rt. Rev. Amadeus Rappe. He at once entered St. Mary's Theological Seminary, and was ordained priest April 2, 1851. The places and times of his ministry thus far in the diocese are as follows:

From April, 1851, until the following October, he was assistant at the Church of the Immaculate Conception, Wooster, Ohio. From the latter date until June, 1852, he was pastor at Wooster, with charge also of the church at Doylestown. At his own request he was then transferred to St. Mary's Seminary, Cleveland, where he remained one year. During that time he assisted at the Cathedral each Saturday and Sunday. His next appointment was to Elyria, LaPorte, and Wellington. He built St. Mary's Church at Elyria, in 1854, and St. Patrick's Church at Wellington, in 1857. February, 1859, he was made pastor of his present church, St. Mary's, Tiffin, the parish at that time having a debt of \$6,000. He paid off the debt, and, in 1862, had the church consecrated, and very appropriately, too, on the Sunday within the octave of the feast of the Immaculate Conception. Assisted by the late Rev. J. L. Bihn, he was instrumental in bringing the Ursuline Sisters to Tiffin. In 1864, he opened a parochial school in which they were teachers. He built St. Mary's pastoral residence in 1870, and, in 1878, he purchased five acres of ground for cemetery purposes. In 1884, he purchased the present St. Mary's school from the Tiffin school board, and, in 1885, he renovated and improved the church.

Now in the fiftieth year of his priesthood, the Rev. Father Healy is regarded as a Nestor among the priests of the Diocese of Cleveland. He has labored long and faithfully. He was never known to be indifferent or inattentive in his mission. It has been his choice to pursue the quieter way, claiming little but working much. In this, his seventy-eighth year, which advances him well in the evening of life, plain Father Healy can say that he has thus far fought the good fight and kept the faith. He will, in God's own good time, finish his course. Wept, honored, and sung, he will pass to his reward, prayerfully anticipating the welcome: "Well done, thou good and faithful servant."

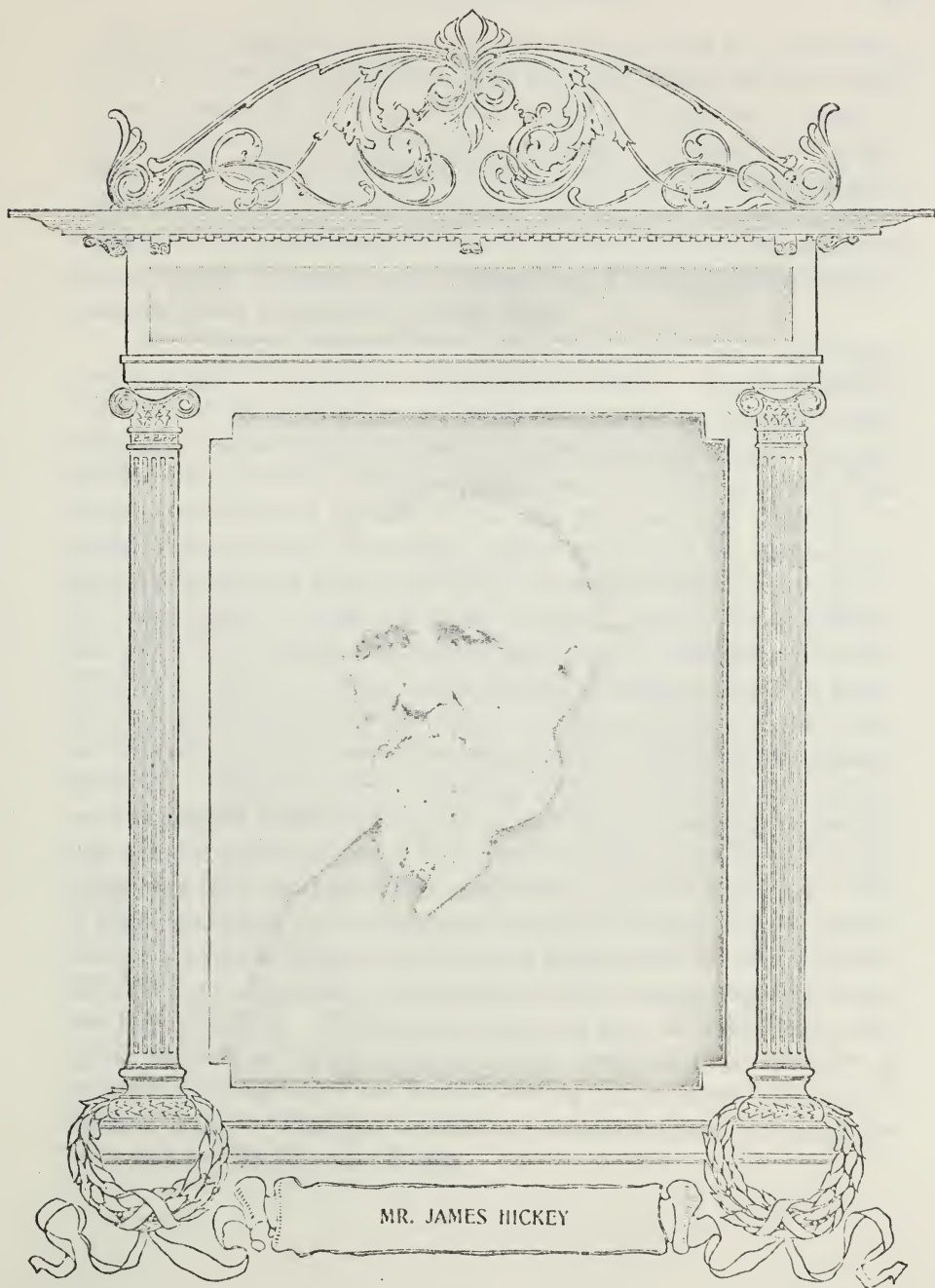
MR. JAMES HICKEY.

Mr. James Hickey, of Olmsted Falls, Ohio, one of the oldest settlers and Catholic pioneers in that section, is the son of Michael and Mary (Burns) Hickey of the county of Kildare, Ireland. He was born in that county, October 15, 1826, and came with his parents to this country in 1843. For several years thereafter the family lived in Brooklyn, New York. Shortly after their arrival young Hickey, who had nearly completed his apprenticeship as a stone cutter and mason in Ireland, found employment at his trade on the New York and Erie Railroad.

He came West, in 1849, and located at Olmsted Falls, a suburb of Cleveland. He was the second Catholic to settle in the place, the first was Mr. John Reynolds. Being at the time a first-class mechanic and a faithful, sturdy young fellow, he got work in the bridge department of what is now the Big Four Railroad. In less than a year thereafter, being then about twenty-four years of age, he was made foreman on the big bridge contract on the west branch of Rocky river. After the completion of the structure he engaged in contract work for himself and built several bridges and did other work for both the Big Four and the Lake Shore Railroad Companies, and also for Cuyahoga and other counties.

In 1850 Mr. James Hickey was married to Miss Mary E. Fitch, a native of Cuyahoga county. Her deportment and excellent character commanded the respect and admiration of the community. Being a non-Catholic, she was happily baptized and married on the same day, the Rev. Father Peudeprat, then residing at St. Mary's Seminary, Cleveland, performing the rites. Twelve children were born to Mr. and Mrs. Hickey. Of these, three have been called to their reward. The nine who yet live and rejoice the hearts of their parents are named: Michael J., Mary A., Catherine S., James E., Esther J., Teresa V., Francis P., Gertrude E., and Vincent P. Not only on account of their parents' record, but also because of their own merits, are they well thought of by their neighbors and associates.

About the year 1860 he began to invest his earnings in farm lands in the vicinity of Olmsted Falls. He owned at one time as many as one thousand acres. As prices advanced and opportunity



MR. JAMES HICKEY

offered he disposed of some of the land, and yet has over three hundred acres in his vicinity. For over fifty years he has resided in his present abode, his neighbors without distinction of creed or class always finding him deserving of their confidence and friendship. His warm Irish nature reciprocated every kindly recognition, until today ties of neighborly feeling and esteem bind the hearts of the community to his. The fact is he is beloved by all as an honest Christian man, whose record for two generations is pointed to as a character test by many.

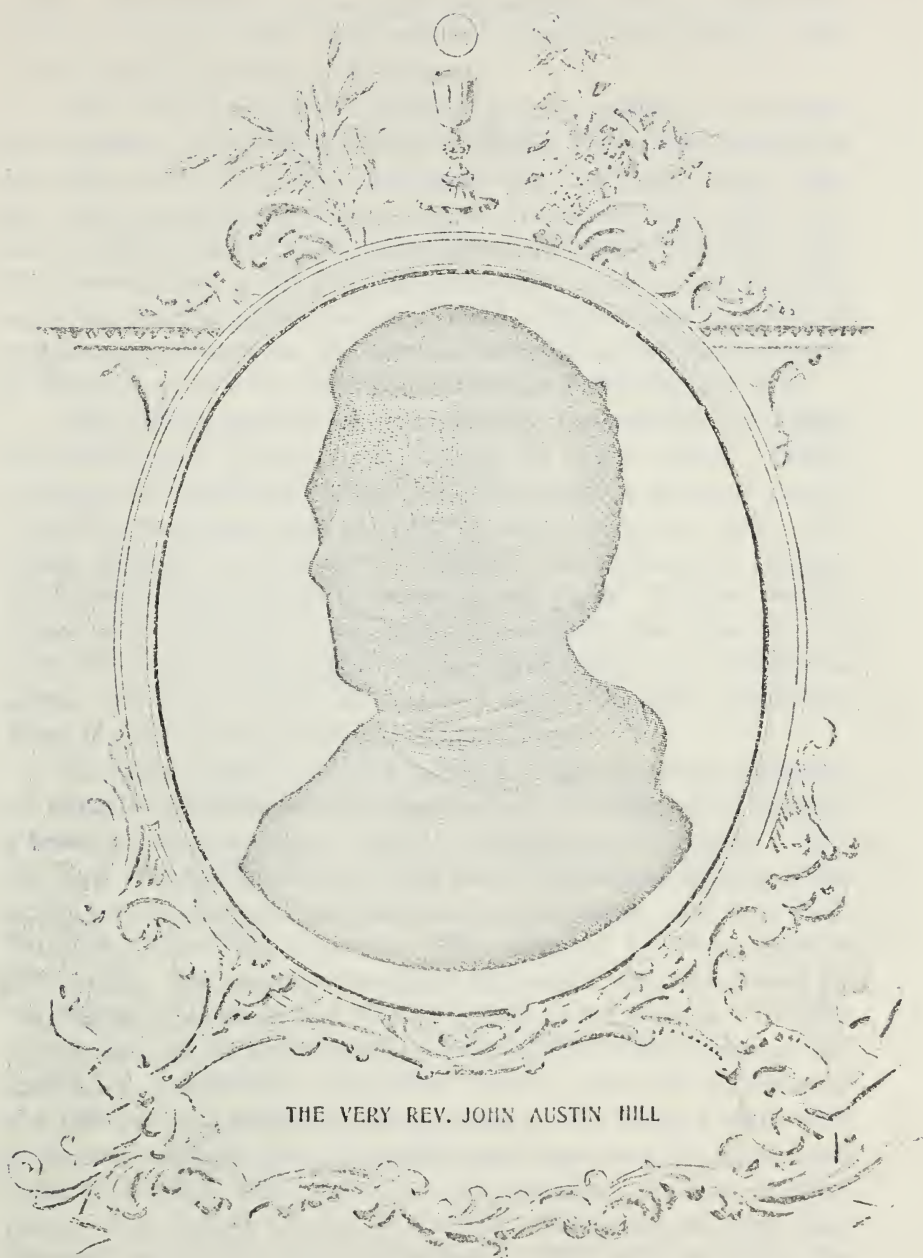
Mr. Hickey, when twelve years old, took the total abstinence pledge from Father Matthew in Ireland. He has faithfully kept the obligation for the past sixty-two years. In this, as in other respects, is seen his faithfulness and fixedness of purpose. He was beloved by the first bishop of the diocese, the Rt. Rev. Amadeus Rappe, who would go out of his way to greet Mr. Hickey. A bond of the sincerest friendship united them, and the zealous missionary bishop of northern Ohio was accustomed to say that it did him good to shake the hand of honest, sober James Hickey. In truth it did the bishop much good, for he recognized in Mr. Hickey numerous sterling qualities which he knew would be forceful in impressing others, not only with the excellence of the virtue of sobriety, but also with the beauty and consistency of Catholic practice. This friendship of Bishop Rappe also had a good effect on the subject of this sketch, for he felt it to be not only an honor, but also an encouragement to persevere in the practice of his religion, and to be faithful to his obligation as a total abstainer. For a plain mechanic to be thus held in esteem by his bishop, and to have his humble qualities and station utilized for the advancement of high and holy causes, could not but have had an inspiring effect on James Hickey. Even now, in his old age, he looks back with great satisfaction to those days, and he confesses that whatever of merit has in any way been his was owing to the good influence of Bishop Rappe's example, and his warm and sincere friendship for him and for his wife and family.

THE VERY REV. JOHN AUSTIN HILL.

One hundred and twenty-three years ago, 1777, was born in England the reverend gentleman who, in 1824, became the first resident pastor of St. John's, the only Catholic church at that time in Canton, Ohio. Not on account of these things alone is he written of here, nor because of the unusual fact that he was married before he became a priest, but more particularly in recognition of his many good qualities and rather uncommon career both as a man and as an ecclesiastic.

The parents of John Austin Hill were of distinction and wealth in their locality in England, and were members of the Established or Anglican denomination. He was reared and trained according to the tenets of that sect. In his immediate vicinity in early youth he had few opportunities of learning anything about the Catholic Church. This was changed somewhat when he was sent to the college of St. Omer, in France, to complete his classical education. He there saw and learned enough to set him to thinking and comparing the empty claims of the sects as against the mother church which is Catholic. It is evident that he had even then made up his mind that the True Church was not the Anglican, nor any one of the other sects.

Having finished his collegiate course he returned to England where he joined the army. Not finding the life of a soldier to his liking he asked for and obtained his release from military service. Shortly thereafter he married an estimable lady and was baptized into the Catholic Church. The old faith, although new to him, brought to his soul the paradoxical blessing of spiritual contentment coupled with the unrest of a consuming yearning for the ecclesiastical state. Already obligated by marriage the situation was most trying for him. He did not desire to become a priest simply for the honor of filling the lowest office in the hierarchy, or to get rid of a wife. No. It was the care of souls that appeared so admirable to him and that so stirred what might be called his spiritual emotions. In the language of another, he wished "to instruct the little ones, preach the truth to the elders, and remind both of their duties and their last end." He desired to be all things to all men for the sake of Him who loved mankind even unto



THE VERY REV. JOHN AUSTIN HILL

death. He wished to become a priest in order to be an instrument in God's hands to free souls from the bonds of sin, and to offer up the August Sacrifice of Calvary.

What was he to do to attain his soul's ambition—to follow his vocation? He sincerely and completely unbosomed himself to his wife and to his father confessor with the happy result that the latter conditionally encouraged his aspirations, while the former nobly seconded his every effort to comply with the spirit that moved him in the direction of a more perfect state, to which state she was convinced he was called. She herself, in proof of her honesty of intention and her zeal for religion, entered a convent in Belgium where she spent the remainder of her life as a nun.

Mr. Hill completed all arrangements for entering a theological seminary in France to fit himself for Holy Orders. Before crossing its threshold, however, he was made a prisoner by the French government, and was held as such during two years. On being released he returned to England and entered the college at Old Hall Green where he remained two years. He then went to Rome and entered the Dominican Convent of the Minerva. In 1821 he received the habit of the Order and was ordained a priest. Having triumphed over the many obstacles which had beset his path he was correspondingly happy.

Consumed with the desire to labor in the American missions, his superior gratified him by sending him, in 1822, to St. Rose's, a house of the Dominican Order in the State of Kentucky. The Rt. Rev. Bishop Fenwick had just been consecrated Bishop of the newly-erected See of Cincinnati and was much in need of priests. To him Father Hill was sent. He remained for some time at Cincinnati. Six months thereafter his worth was recognized by the Bishop who made him Vicar-General of the diocese. In 1824 he was sent to northern Ohio to take charge of the missions and stations in Columbiana and Stark counties, with his residence at the Dominican Convent in Perry county. He labored there with great zeal, suffered many hardships, and continued the good work until November, 1824, when he was appointed the first resident pastor of St. John's Church, at Canton. He remained there until his death which took place September 3, 1828, when he was in the eighth year of his priesthood and the fifty-second of his age.

Father Hill was much attached to, and was correspondingly

respected and loved by, the people of Canton, and especially by the congregation of St. John's. It was his wish and also his dying request that his body repose in their midst. Accordingly his mortal remains were given sepulture beneath the eave of the south side of old St. John's Church which was built under his direction. Some years later, when improvements required the change, his ashes were removed to the center of St. John's cemetery which is adjacent to the church, and where a marble tablet was erected to his memory. Lettered on the marble slab was a classic reference in Latin to his life and record by Father Henni who later became the first Bishop, and died as Archbishop, of Milwaukee, September 7, 1881. The following is a liberal poetical translation of Father Henni's tribute:—

"A soldier left the sounding camp,
For holy thoughts came o'er him;
And gallant men with martial tramp
Unenvied marched before him.

Minerva's sacred shade he sought,
Then loosed the sword that bound him;
And war was hushed in silent thought
And priestly robes were round him.

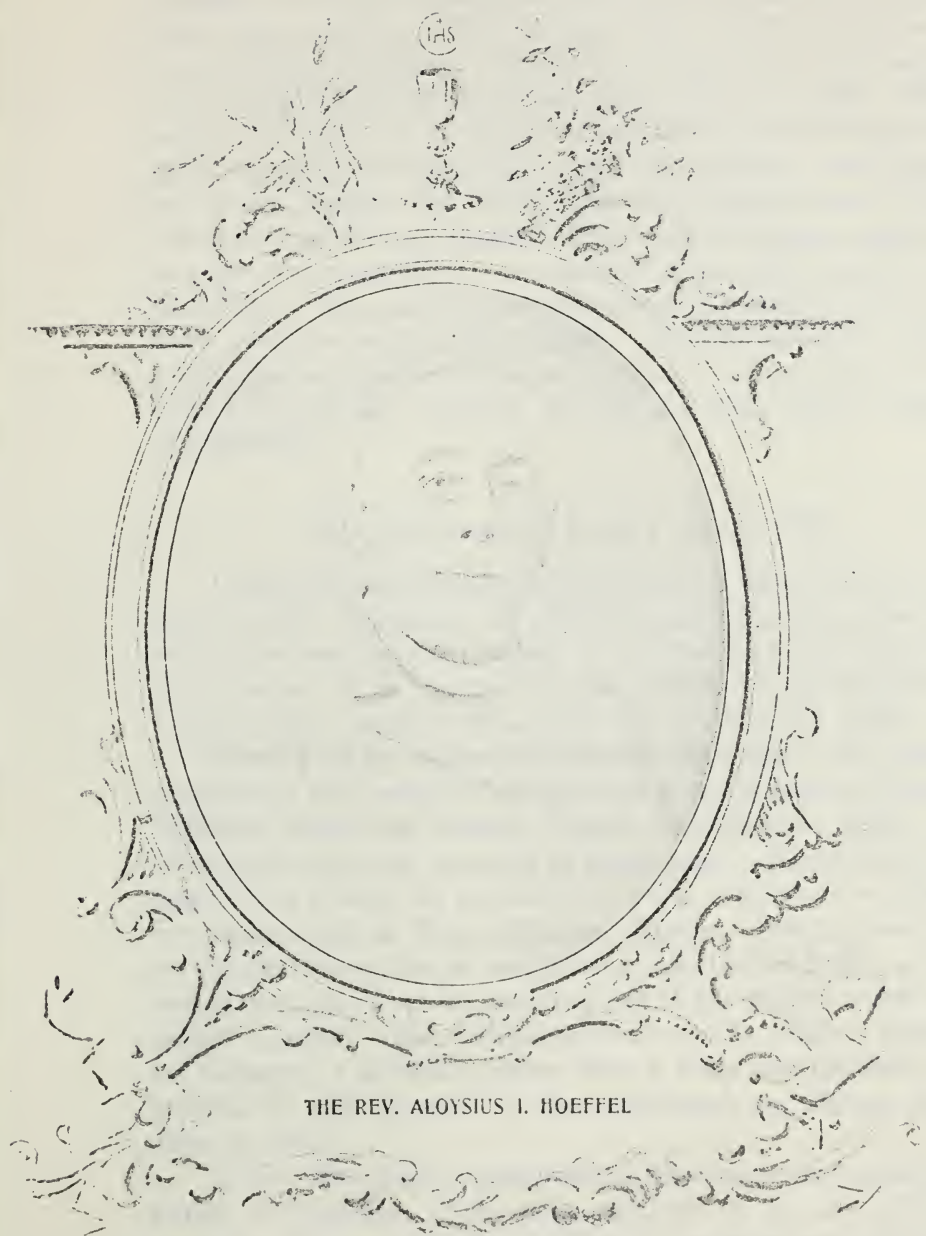
In Dominic's holy steps he trod,
His father's rules he cherished;
And raised his suppliant voice to God,
To save us e're we perished.

Through him, in woods and deserts wild,
For ages undiscovered,
The tear was wiped from sorrow's child,
The dove of mercy hovered.

In life beloved, his virtues flung
A sacred halo o'er us,
And thoughts came burning from his tongue
And faith walked pure before us.

Oh! hallowed earth, here lightly tread,
Till time's last trumpet wake him;
Till light from heaven his relics bless,
And He that made shall take him."

The Very Rev. John Austin Hill was a man of commanding presence. His early as well as his military training gave him a stately gait and appearance; but withal he was both humble, con-



THE REV. ALOYSIUS I. HOFFEL

siderate and tender of heart. His firmness and decision of character were not incompatible with his spiritual fatherhood, or with those qualities which stamped him with the marks of the true Christian gentleman. His soul was enamored of the beauty of the Catholic Church as the mouth-piece of God on earth. He was instant and able in its defence and was credited with being among the keenest of controversialists. He was scholarly and eloquent, and it was happily said of him that as a priest he was "a living example of sacerdotal virtues." His career of less than eight years as a priest was productive of much good for those among whom he labored. The sacrifices he made in preparation for the priesthood attest the reality of his vocation. He suffered much; he loved much; and he deserves to be in continued and prayerful remembrance among the Catholics of northern Ohio and the Diocese of Cleveland.

THE REV. ALOYSIUS I. HOEFFEL.

In point of continuous years of service, if not in other respects also, the Rev. Aloysius I. Hoeffel is regarded as the good shepherd of the southwestern section of the Diocese of Cleveland. He is the rector of St. John's Church, Delphos, and was born at Lutzelbourg, Lorraine, Diocese of Nancy, May 14, 1832.

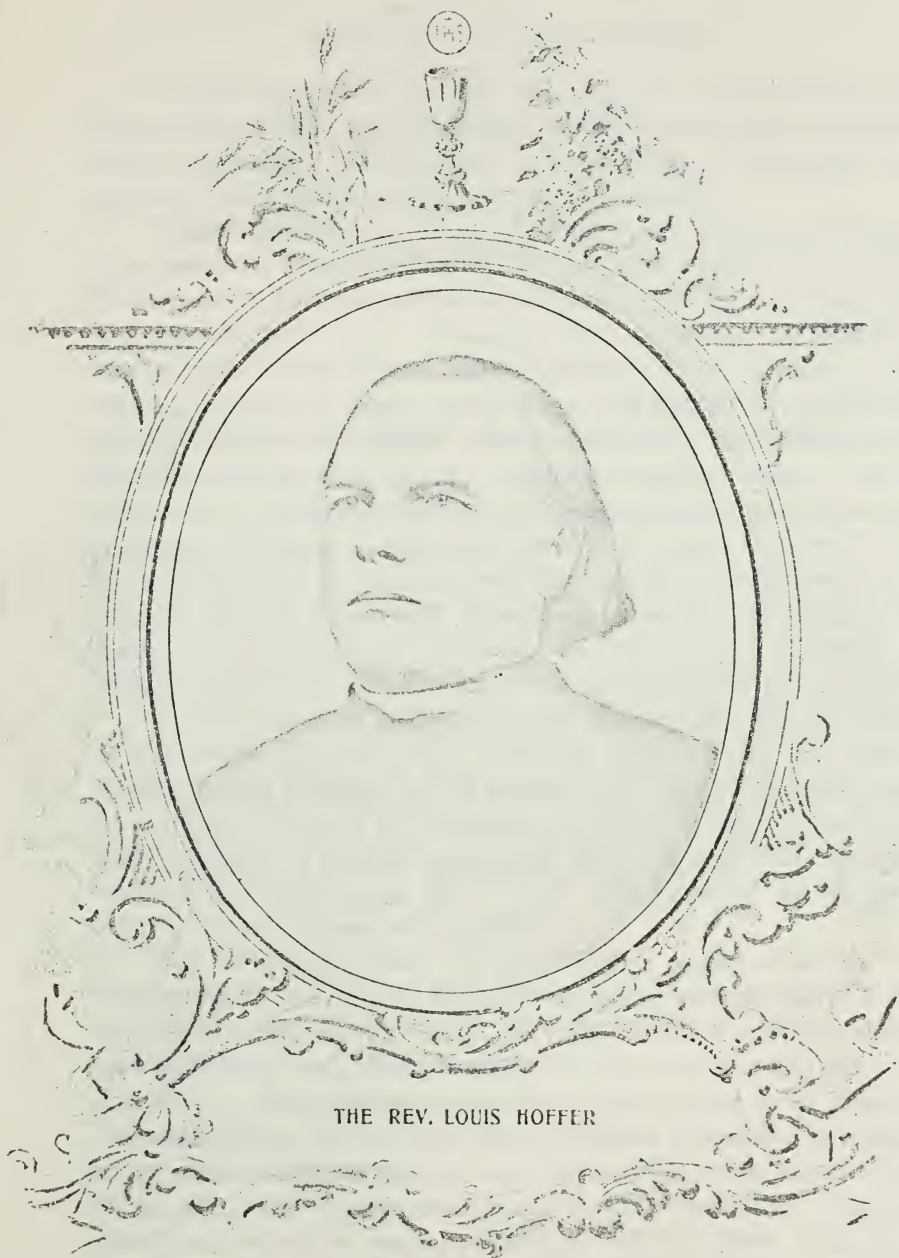
In early life he enjoyed educational advantages. He made his preparatory and some of his more advanced studies at Courtray, Belgium, where his brother, Joseph, who died in 1898, was a college professor for upwards of forty years. Having spent five years in the college, he devoted four years additional to studies in Fenetrange and at Pont-à-Musson, France. Having completed his classical education, he emigrated to the United States, in 1854, and at once set about the carrying out of his resolve to become a priest. January, 1855, he was received into St. Mary's Theological Seminary, Cleveland, where, after a three and one-half years' course, he was elevated to the priesthood by Bishop Rappe, June 13, 1858.

July 2, 1858, he was appointed to labor in the first church and parish at Defiance, Ohio, with missions in the six adjoining counties. His knowledge of the French language was put to good uses among his people in the missions, especially in Paulding,

Henry, and Fulton counties. They welcomed him for his accomplishments in that respect and loved him for his zeal in their behalf. Not a few of the older people of these counties yet recall his visits and his services. At Defiance and in the immediate vicinity he was in great demand as a speaker of German and English. He spent ten years ministering to the Catholics of Defiance, Paulding, Williams, Fulton, Henry, and parts of Lucas and Putnam counties. In visiting his widely scattered flocks he learned to manage horses as well as men. As a horseman, his first experiences, as related by himself, are most amusing. But he profited by them and by the necessity of inuring himself to the many hardships and exposure incident to the performance of his duties in his wide field of labor.

He was appointed pastor of St. John the Evangelist's Church, Delphos, Ohio, January 28, 1868, where he yet continues. His mission work at an end, he had time to devote to the material interests of his new congregation. He built, in 1870, a school which is now devoted to the German department of his educational system. The Sisters' house he caused to be erected, in 1872. A new organ was purchased, in 1875, and the old wooden church was pulled down in 1879, to give place to the present imposing brick structure, the corner stone of which was laid with imposing ceremonies by Bishop Gilmour, June 15th of that year. The parish or high school proper, together with a chime of bells, were subsequent improvements. The substantial work accomplished since the advent of Father Hoeffel to Delphos exceeds in value the sum of \$130,000, every cent of which has been paid, except a little over \$3,000.

Father Hoeffel's silver jubilee, followed by a trip to Europe, took place in 1873. This was the only relaxation of any consequence he had since he became a priest. For nearly forty-three years he has been most faithful and zealous in his sacred calling. He may well be styled the good shepherd of his section of the diocese. His qualities and life record are such as to inspire in his people a love for religion and education and a keen appreciation of those things that appertain to good citizenship. Possessing an agreeable disposition and manifesting, at all times, the true ecclesiastical spirit, he is deservedly respected by the public and beloved by his own people.



THE REV. LOUIS HOFFER

THE REV. LOUIS HOFFER.

A short outline of the life and character of this learned and good priest might be compassed, as here attempted, in about a dozen sentences; but anything approaching an exhaustive biography of him would require a good-sized volume.

Father Hoffer was born at Phalsborg, Lorraine (France), November 18, 1824, and he died at Louisville, Stark county, Ohio, November 2, 1897, when he lacked but a few days of completing his seventy-third year. Having from childhood exhibited the marks of a vocation to the ecclesiastical state, his parents sent him when a youth to make his more advanced studies in the diocesan college in his native place. After completing his humanities, in the prosecution of which he evidenced marked talents, he was accepted as a student of divinity by the authorities of the diocesan seminary at Nancy. With his usual energy and ability he finished the required course, and was ordained priest by the Bishop of that diocese, the Rt. Rev. Mgr. Mengaud, June 3, (Trinity Sunday), 1849. During ten years thereafter he labored both faithfully and effectively in his native France in the exercise of his sacred calling.

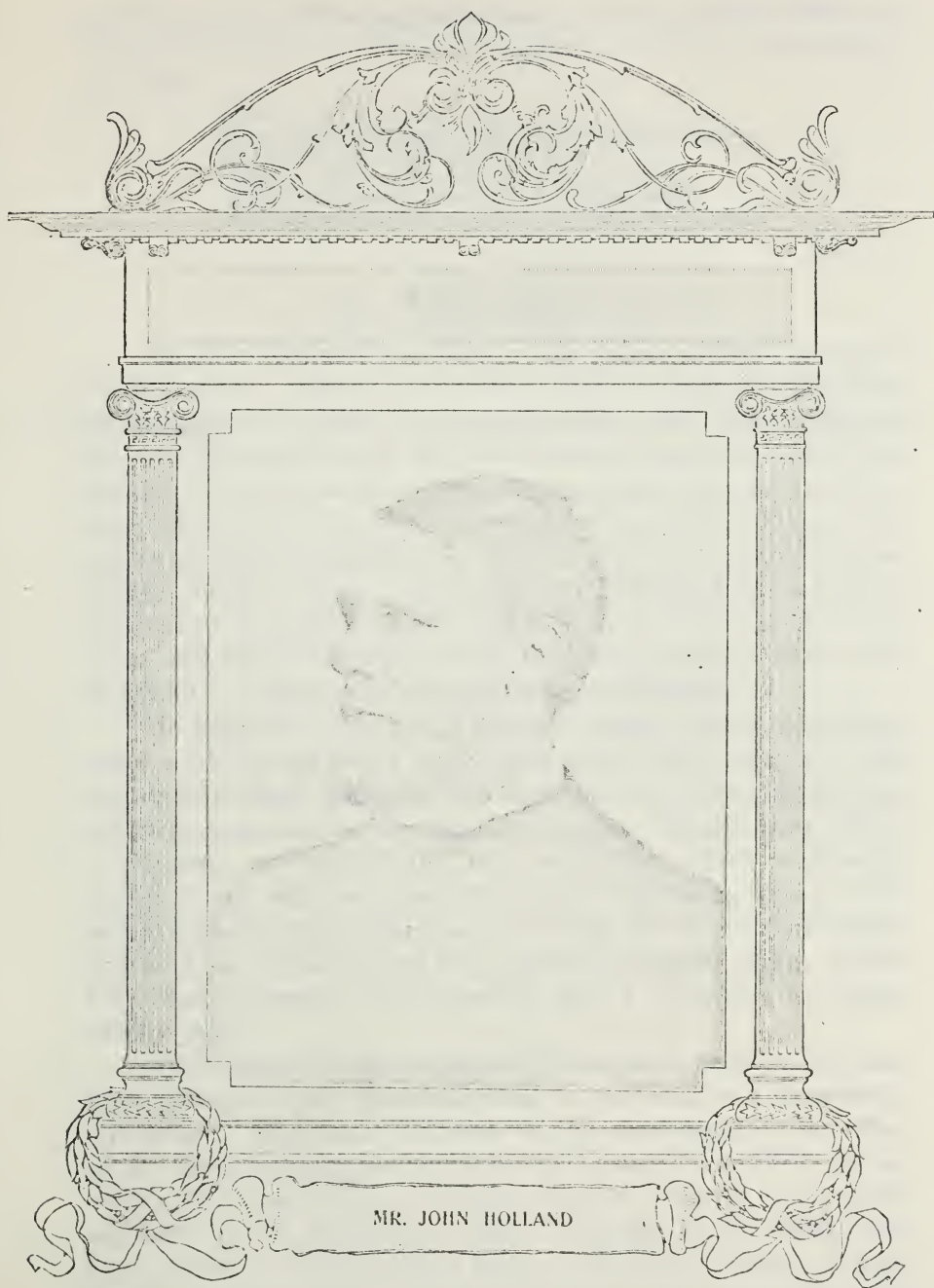
In the winter of 1859-60 Father Hoffer met the first Bishop of Cleveland, the Rt. Rev. Amadeus Rappe, who was then in France in the interests of his diocese. The good Bishop's recital of the great needs of his comparatively new diocese, one of which was a scarcity of priests, so touched his great soul that, on invitation by the Bishop, he said "Yes!" and resolved to become a laborer in the Diocese of Cleveland.

The following spring—in fact within a couple of months—he set out on his journey to far-away America, and arrived in Cleveland, Ohio, early in the month of April. He was warmly received and welcomed, and, after a few days of rest, was sent as assistant to the Rev. L. Molon, who, at that time, had charge of St. Joseph's, Fremont, Ohio. From there Father Hoffer attended the missions at Toussaint and Greensburg, now Millersville, in the same county, Sandusky. He continued to labor in that section till August of that year, when he was appointed to fill the chair of dogmatic theology in St. Mary's Seminary, Cleveland. He ably discharged his duties as professor from the autumn of 1860 till June, 1861.

During 1861, for several months, he found time to devote to the spiritual needs of the Catholic people resident at Louisville and vicinity, in Stark county. July of that year he was transferred to that place as pastor, which charge he held for almost thirty-six years, or until his resignation through illness—his last illness—May 1, 1896. He lingered for eighteen months thereafter, showing great patience in suffering. He purchased the parish property at Louisville, built the present large and beautiful church of St. Louis, the pastoral residence, and also, 1863-64, the diocesan college there, the funds for the erection of which he collected largely in France. He was greatly saddened when adversity overtook the institution, which was dear to the heart of Bishop Rappe, but this was in part compensated for and he was correspondingly gladdened when the building was turned to use as an asylum for orphan boys, whose spiritual father he was, and to whose interests he devoted his best endeavors.

Father Hoffer was a learned man. In many departments of knowledge he had few superiors. He was a profound theologian, an excellent Latinist, and a finished French scholar. His zeal during the forty-eight years of his priestly life was most pronounced. He was charity personified, not only in its active sense, but also in its higher sense of love for God and for all human kind. Whatever he had he was willing and ready to give, and this nearly always without the asking. Hence, when he passed away, his worldly possessions, after all his years in the ministry, did not exceed in value the sum of six hundred dollars. Of this amount he provided that half go to paying all his personal debts and the remainder, as was his wont all his life, to charity.

This good priest had a consuming compassion for the poor and the afflicted, and for those whose burdens were heavy to bear. Among these latter were those of the saddened heart and the darkened life—the widow, the orphan, the despised, and the calumniated. He was the friend of all such who came within his sphere, and from both his charity and his priestly ministrations, his kind acts and words, and his beautiful example, they were enabled to drink in a measure of joy, of light, of encouragement and buoyant hope, not only here but for hereafter. In view of these facts, it



would not strain the imagination much to fancy Father Hoffer, in his great humility and trustful recognition of Divine Providence, as saying:

"Good is not a shapely mass of stone,
Hewn by man's hands, and worked by him alone;
It is a seed God suffers one to sow,
Many to reap. And when the harvests grow.
God giveth increase through all coming years;
And lets us reap in joy, seed that was sown in tears."

MR. JOHN HOLLAND.

Mr. John Holland was born in the parish of Scull, county of Cork, Ireland. When a boy, in the spring of 1847, he sailed from Queenstown for Quebec, on board the ship *Lady Flora Hastings*. He was accompanied by his two brothers who were older than himself. In the summer of the following year he went to Cleveland, Ohio, which then had a population of about 16,000, and only one small Catholic Church, St. Mary's, near the Columbus street bridge, on the "Flats." Since then Mr. Holland has witnessed the growth of his adopted city until it became the metropolis of the State, and also the increase of the Catholic population from a few thousand to considerable over one hundred thousand.

He began his career in Cleveland rolling barrels and doing other work on the docks, at the rate of ten cents an hour. The next year he took charge of the warehouse of a commission firm, with which concern he continued four years. He was then offered a clerkship on one of the lake propellers, which position he accepted and held for about ten years. Following this he connected himself with a commission house on the river as half owner, and later, in company with two others, he organized The Forest City Stone Company, and remained one of its owners for nearly twenty years.

Mr. Holland has always been a Democrat in politics. He took little interest in local elections owing to his living in a Republican stronghold. However, the honor of the nomination for the office of city treasurer was conferred on him unsought, in 1869, and he came within about 120 votes of defeating Mr. Everett, who was his opponent on the Republican ticket. This fact would indicate the high esteem in which he was held by his fellow citizens of both parties. Regarding Mr. Holland's voyage to this country he tells

a sad story, and thinks it of sufficient interest to make public in this connection. Accordingly, he says:

"The ship was ten weeks on the voyage—Queenstown to Gross Isle, an island below Quebec, used as quarantine—and there landed thirty-five of her passengers out of a total of two hundred and twenty-five she took on board at Queenstown. The rest of those poor people found a grave in the ocean, my two brothers among them. It is said that twelve thousand emigrants died on this island during this famine period, and the A. O. H. talk of erecting a memorial to these famine victims. The destruction of life by famine, and emigration because of the famine, is estimated at one million and a quarter of the Irish people. Imagine a so-called Christian government forcing a condition on the people, bringing about such a result. In no other European country would or could such a condition of things take place because of the failure of the potato crop alone; but the lives of the Irish subjects of England were not worth considering. Indeed it would seem as if their destruction was sought for by that government. An editorial in the *London Times*, which I read in the spring of 1848, in Toronto, would confirm that idea, for in speaking of the loss of life by the famine the article wound up by saying with apparent satisfaction: 'the Celt is gone with a vengeance.'

At any rate the British government might be expected to make some provision for the protection and safety of the thousands of emigrants fleeing from their famine-stricken country; but nothing was done. Those ships carrying emigrants had neither doctors, nor medicines, nor anything else that would add to the comfort or safety of the emigrants. We were stowed away in the bunks in the hold of that ship, depending for fresh air and ventilation upon favorable weather when the hatches could be opened. The few people surviving this terrible ordeal were landed on that quarantine island, and after a while, if their condition improved, were taken up to Montreal, where many got sick, and many died. The city of Montreal provided temporary buildings to shelter the poor people, and the good Sisters of Charity watched over and cared for them. Even at this late period I wish to express my gratefulness to those ministering angels and to the good city of Montreal for their attention and care for myself and the other poor emigrants. Were it not for their care and assistance during my sickness in those sheds, used as hospitals, I might not be here today to tell this sad tale."

The reader may gather from this the intensity of Mr. Holland's love for his kind and country, and his justified hatred of their oppressors. He may also infer the calm, dignified determination

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THE REV. NICHOLAS W. HORST

of this quiet American citizen to be just toward men and nations and to hold both individuals and governments responsible for their acts as well as for their omissions. In his quiet way he scans human affairs and looks for the accounting time sure to come.

Mr. Holland was married, in January, 1861, at Ashland, Ohio, to Miss Helen Luther. Their only child, Mary, is Mrs. Otto H. Bacher, of New York city.

THE REV. NICHOLAS W. HORST.

The reverend gentleman selected as the subject of this mention is the pastor of St. Mary's Church, Vermillion, Erie county, Ohio, having charge also of the mission church of St. Peter at Huron, and of the station at Berlin Heights, both in the same county.

Father Horst first saw the light of day October 17, 1864, in the village of Weimerskirch (Church of Weimer), Luxemburg, which is the oldest parish in that diocese. He is the oldest of three children born to Henry and Elizabeth (Kreke) Horst, and by his calling and talents has upheld the dignity of his ancient family name. In the local schools of his native village he made his preparatory studies, and his classical course he finished in the Luxemburg Athanæum, from which seat of learning he graduated in 1883. The following year he devoted to the special study of philosophy.

In company with the late Rev. Nicholas Moes, and bearing recommendations from the Rt. Rev. John Joseph Koppes, Bishop of the Diocese of Luxemburg, he emigrated to the United States, July 31, 1885, going direct to Cleveland, Ohio, where he arrived August 14th, and was received as a divinity student in St. Mary's Theological Seminary. He pursued his studies in that institution until December 21, 1889, when he was elevated to the priesthood by Bishop Gilmour.

He began his priestly ministrations the following year, 1890, as pastor of St. Patrick's Church, Wellington, Lorain county, Ohio, with charge also of several tributary missions. He continued his labors there until November 12, 1893, when he was appointed to his present charge. Besides attending to his spiritual

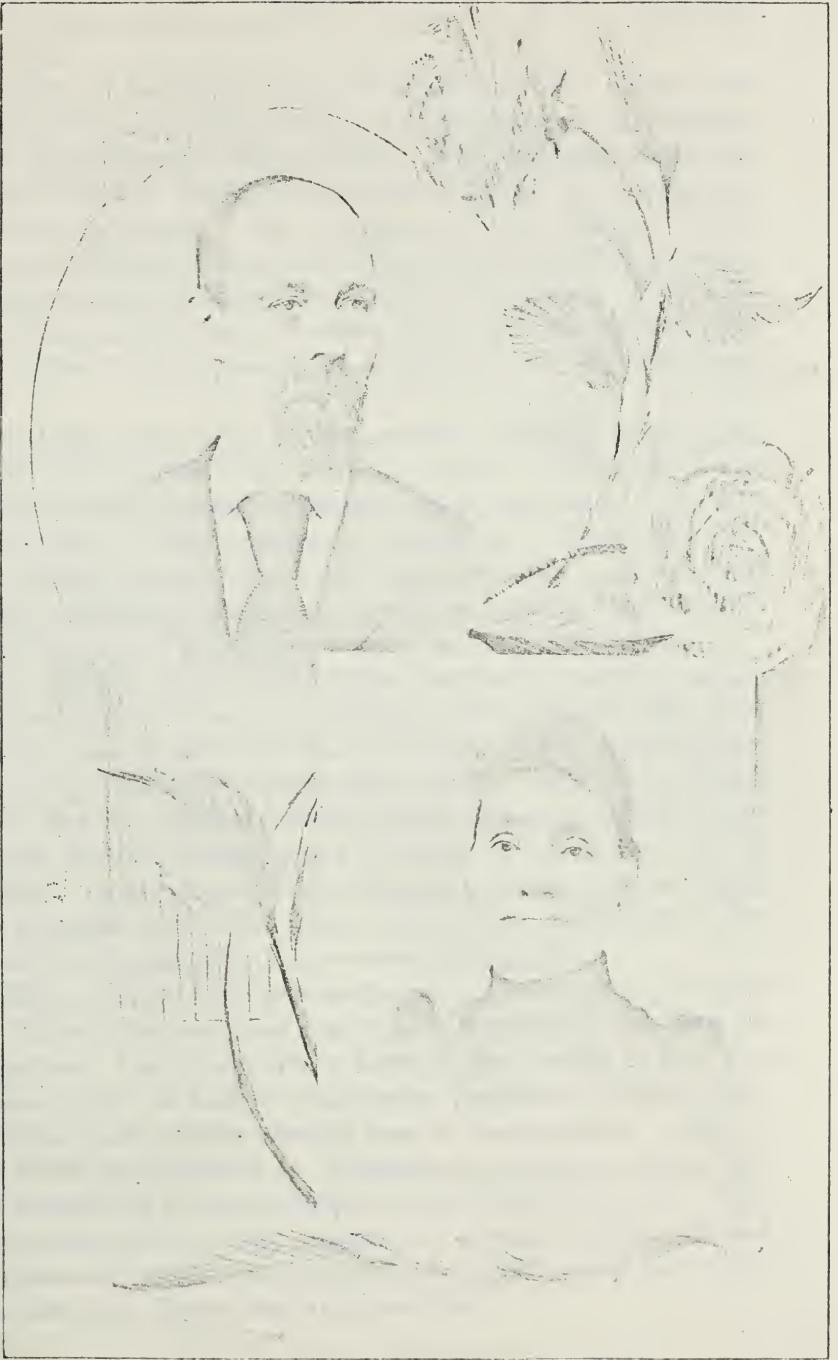
duties, he found time to improve the church at Wellington and also the mission church at Wadsworth. A like spirit of enterprise has characterized his work at Vermillion and Huron. At the former place he preaches in English, at the latter both English and German are required, while at Berlin Heights, a station he visits once a month, his noted linguistic talents are taxed to the utmost in consequence of the varied nationalities represented there.

Although but thirty-six years old, Father Horst can be said to be a man of varied attainments. Naturally talented, he improves his native abilities by a study of the masters in oratory and theology. He is a speaker of force, elegance, and eloquence, and those essential doctrines of the Catholic Church that are not always the most palatable to non-Catholics he has the happy faculty of being able to present in such a way as to command for them both respect and assent. Gifted in various ways, his popularity among all classes could not be other than assured, especially since to these talents he adds the virtues of prudence and charity. He is noted as being a broad-minded man, and the possessor of a public-spiritedness which goes for much with men of all shades of opinion. All this and much more can be inferred from the following pregnant saying of a prominent non-Catholic of Vermillion: "It would not add much to a man's popularity in our town to exhibit even a moderate opposition to the good work which Father Horst is engaged in." Evidently the personal example and character of the pastor of St. Mary's are happily in harmony with "the good work" referred to.

MR. WILLIAM JOSEPH HORTON.

Mr. William Joseph Horton, of the Immaculate Conception parish, Youngstown, Ohio, was born in the city of Cheltenham, England, June 24, 1844. He was reared in the village of Cough-ton and, when a sturdy lad of about fourteen, was apprenticed to learn the business of a grocer in the city of Birmingham.

May, 1864, he emigrated to the United States and took up his abode at Ashland, Pennsylvania, where he engaged in the dry goods business. Three years later, 1867, he removed to Youngstown, Ohio, where, during the past thirty-three years, he has con-



MR. AND MRS. WILLIAM JOSEPH HORTON.

tinued to reside and do a profitable business in the dry goods and grocery lines.

In 1871, in Lawrence county, Pennsylvania, Mr. Horton was married by the late Father Begel to Miss Margaret Jane Shehy, a native of Mahoning county, Ohio. Her family has been distinguished both in Ireland and in this country for devotion to religion and patriotism. The well-known Father Eugene Shehy, of the city of Limerick, who recently paid Mr. and Mrs. Horton a visit while touring through this country, is a member of the Irish branch of the family; and a member of the American branch was a soldier under General George Washington in the Revolutionary Army.

There have been born to Mr. and Mrs. Horton seven children. The three oldest boys, Francis Joseph, William Louis and John Edward, are engaged in business with their father at No. 631 Himrod avenue. The remaining children are: Mary Elizabeth, George Henry, James Albert, and Clarence Alfred. All of them have been carefully educated and constitute a family that deserves the marked respect which they receive in their community.

Mr. Horton served during two years as a member of the educational board of the city of Youngstown. From 1892, until his resignation in 1900, he was a member of the councilmanic board of the Immaculate Conception parish. Both as a practical Catholic and as a citizen he has always deported himself most creditably, thereby setting good example to his family and his neighbors. In parish work, Mr. Horton has been ably seconded by his excellent wife, who always found time to devote to the needs of the congregation and to works of charity.

William Joseph Horton's education has been of the practical kind. He is a business man whose daily experience has been his chief teacher. He is therefore at home in the domain of facts and common sense. A homely philosophy, begotten of observation and contact with affairs, directs him in temporalities, while in things moral and spiritual an enlightened conscience always aids him in hearkening to the teachings of the Catholic Church. Thus circumstanced, he is, as here represented, a man of correct life and good character, whose example will be a light to the feet of his descendants, from generation to generation.

THE REV. GEORGE F. HOUCK.

The author of the first volume of this history is the subject of this biographical sketch. He is the Chancellor of the Diocese of Cleveland and the Secretary to its Bishop, the Rt. Rev. Dr. Ignatius F. Horstmann.

From not a few prominent citizens of Tiffin, Ohio, the place of Father Houck's birth, from the records of the diocese, and from several priests have been obtained most of the facts and dates as here presented. What little of coloring is given to them is but an approach to the high personal estimate of him by many who have known him both before and since his advancement to the important positions he occupies.

His natal day was July 9, 1847. His parents were John and Odile (Fischer) Houck. They were natives of Germany. The former was taken by his parents to this country when he was only four years old, the latter by hers when she was ten. They were married February 16, 1846, and were Americans in everything except the accident of birth. Their reverend son is thoroughly American both by birth and inheritance. For forty years John Houck was a prominent shoe merchant in Tiffin. In his store his son, George F., when a youth of eighteen, gave evidence of his practicability; for, during two years when his father was ill, he took complete charge of the business.

Father Houck received his preparatory training in St. Joseph's parochial school in Tiffin. He subsequently spent two years in Heidelberg College in that city, an educational institution of some note. When he finally resolved to seriously hearken to the continuous promptings of his heart to prepare himself for the priesthood, he entered Mt. St. Mary's Seminary, Cincinnati, in 1867. He pursued his studies in that institution until 1874. While there he had charge of the seminary account books, and was also assistant librarian for five years. He was then called by Bishop Gilmour to St. Mary's Seminary, Cleveland, where, after one year, he was ordained priest, July 4, 1875, by Bishop Fitzgerald, of Little Rock, Arkansas, then performing the duties of Bishop Gilmour, who was absent through illness.

Soon after his ordination Father Houck was commissioned as



THE REV. GEORGE F. HOUCK.

pastor of St. Joseph's Church, Crestline, in Crawford county. He zealously labored there until July, 1877, when he was appointed Secretary to Bishop Gilmour, with the duties of the Chancellorship superadded. So acceptably did he acquit himself in his new station that, at the diocesan synod held, May, 1882, he was named for the Chancery office also. The duties of these responsible positions are his to discharge today, for the present Rt. Rev. Bishop reappointed him on his accession to the See, March, 1892. Hence, for upwards of twenty-three years, 1877-1900, the Rev. Geo. F. Houck has faithfully and satisfactorily performed the arduous tasks which these offices impose.* His native ability, coupled with his experience, is ground for the high compliment that has been paid him—that he is the most painstaking, faithful, and efficient Chancellor and Secretary that any other diocese in the country can boast of.

When Bishop Gilmour called Father Houck to his present official stations he but gave an additional proof of his accuracy in estimating human character and his ability to discern specific talents. He saw with peculiar distinctness—what even the average observer might recognize, in part, in the Chancellor of the Cleveland Diocese—a remarkable development of the faculties of order, system, attention to detail, and continuity, and also the fullness of the intellectual and moral powers which direct and consecrate these to the loyal and conscientious performance of duty. That duty is primarily spiritual with Father Houck. He is a priest first and a Chancellor and Secretary next. For seventeen years, 1877-1894, he was chaplain of the Cleveland workhouse, a field of labor requiring not only great versatility and a high degree of sympathy, but also charity, the chiefest of the virtues, whereby we love our neighbors as brethren for God's sake, no matter what their condition. Many a one left the Cleveland workhouse during the years of Father Houck's chaplaincy conscious that what at first seemed a misfortune was really a blessing, for they were taught the great value of their souls and the wonderful mercy of Him who said: "Though his sins be as scarlet, yet shall they be made

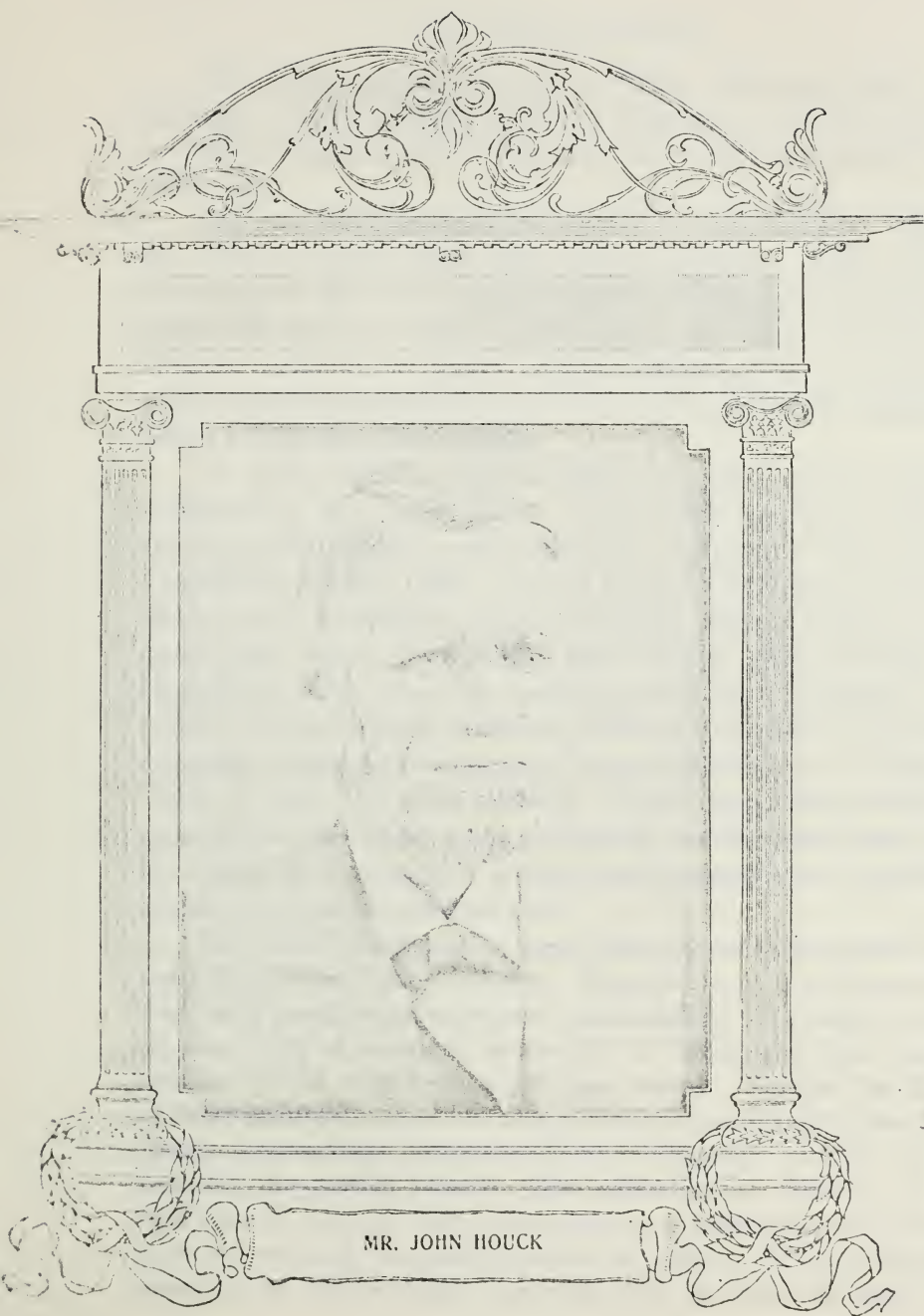
*Since this work was sent to press Father Houck celebrated, July 24, 1902, his twenty-fifth anniversary as Chancellor. Over one hundred and sixty priests, with the Rt. Rev. Bishop Horstmann, were present to jubilate with him.

whiter than snow." He has also been chaplain of St. Vincent's Charity Hospital, Cleveland, since July, 1877.

Some of the Catholic cemeteries of Cleveland being much in need of reform and method in their operations, the Rev. George F. Houck was appointed manager of St. Joseph's and St. John's in 1878, and of Calvary Cemetery in 1893. He yet continues in charge. The former lack of system in the conduct of these burial places has since given way to order and strict regulation, much to the satisfaction of the Catholic public. It is needless to say that great labor and a high order of ability have been required to cause to obtain, instead of the chaos of the past, the splendid system of the present. He has neither asked for nor received any compensation on account of services as chaplain of the hospital or work-house, or as manager of the cemeteries.

In 1888, notwithstanding his multiplied duties, the Rev. Father Houck found time to write the life of Bishop Rappe, which was printed in pamphlet form. This he followed by a volume of about three hundred pages, in 1889-1890, entitled "The Church in Northern Ohio," which reached a fourth edition. The amplification of that work, copiously illustrated and carefully revised, with additional facts bringing the historical record down to December 31, 1900, the last day of the nineteenth century, will be found in the first volume of this work—a volume which is a monument to religion in the Diocese of Cleveland, a model to be copied after by other dioceses, and a credit to the subject of this sketch, who is its author.

A study of the strong, expressive countenance of Father Houck, so aptly portrayed in the accompanying engraving, will bear out what has just been said. That countenance evidences also the happy blending of strength and vigor of mind with a mild but rigidly exacting manner. Moreover, it indicates that he will not yield his convictions, except to authority and as an act of obedience, but that he will go more than half-way that generous justice be done. His many pronounced qualities, however, and the seeming intensity of his firmness and decision of character are so modified by the Christian graces as to apparently unite without distinction all his faculties in a harmonious and lovable personality.



MR. JOHN HOUCK

MR. JOHN HOUCK.

The late Mr. John Houck, of Tiffin, Ohio, was born near Ettlingen, Grand Duchy of Baden, October 12, 1823, and died at Tiffin, August 18, 1889, when he was in the sixty-seventh year of his age.

He was twice married and reared a large family. Four of his children are devoting their lives to religion. They are the Rev. Geo. F. Houck, Chancellor of the Diocese of Cleveland and author of the first volume of this work, the Rev. Frederick A. Houck, curate at St. John's Church, Delphos, and two members of the Ursuline Community at Tiffin, who are known in religion as Sister Ursula and Sister Odile.

In 1828, when he was less than five years old, his parents emigrated to the United States. They abode for about a year in the city of Philadelphia, after which they removed to Hanoverton, Columbiana county, Ohio. Thence again, in 1832, they journeyed farther west, locating in Seneca township, Seneca county, in the same State, where, as a youth, John Houck aided his father in clearing the lands which he purchased from the government, and which are now among the most productive portions of the soil. Aspiring to commercial pursuits, he was apprenticed, in Tiffin, in 1843, to learn the shoe business. Three years later, 1846, he embarked in that line of trade for himself, and from that time, until his death, he was ranked among the prominent and successful business men of his adopted city.

Mr. John Houck was of such character as to merit and hold the esteem of his fellow citizens. Repeatedly he was honored by them with positions of trust and responsibility. He held, in 1862-63, the office of treasurer of the city of Tiffin, and later that of member of the city council for three terms. Neither the duties of these positions nor the demands of business prevented him from closely connecting himself with the temporal interests of St. Joseph's, his parish church. He aided in the building of the first church, and he was to the fore in a substantial way in the work of erecting the present splendid edifice. During forty-six years in the city of Tiffin, and over sixty in Ohio, he acted well

his part, and when called to his reward he was sincerely mourned by all classes of his fellow citizens.

The subject of this mention, while thoroughly American, was a typical Teuton, being industrious, intelligent, reliable, conscientious, thrifty, and bluntly honest in word and act. It has been said of him by one who knew him well, that "He was of a most hospitable nature, to which fact his numerous friends among the clergy and laity will testify." He was true to those friends, and while kindly considerate, was firm. As might be expected, he was loyal to his faith, and at all times evinced a zeal in religion, which was the augury of those domestic and social qualities which adorned his life and set a beautiful example to others.

His constant aim was to train his children to be good Christians and good citizens. In this as in other things his life was a success. For over twenty years an infirmity, asthma, tested both his endurance and his patience. He was equal to the ordeal, however, and his cheerful resignation to the will of God was the best evidence of his faith and his truly Christian life.

The Rt. Rev. Bishop Gilmour bore testimony to the merits of the deceased by assisting at his funeral and by delivering an appropriate discourse on the occasion. Upwards of thirty priests also were in attendance joining with the large congregation in paying due respect to the memory of a good citizen, a good father, and a thoroughly sincere and practical Catholic.

Although more than eleven years have passed since his demise, his life and manner, as witnessed in Tiffin for forty-six years, are vividly recalled and almost daily spoken of by the thousands who knew him well, and who now more than ever are impressed by his sturdy character and his faithfulness as a Catholic head of a family and as a citizen.

In life he fully realized that "Death is the justification of all the ways of the Christian, the end of all his sacrifices—the touch of the great Master which completes the picture." Fortified with the last Sacraments, he was ushered into real life, confidently hopeful of a favorable judgment and of hearing the welcoming words, "Well done, thou good and faithful servant."



THE REV. FRANCIS J. HOPP

THE REV. FRANCIS J. HOPP.

Among the younger priests of note in the diocese of Cleveland the pastor of the Church of the Sacred Heart of Jesus, Shelby Settlement (Vernon Junction), Ohio, is recognized as of more than average prominence. This holds as well touching his qualities as a man as in his calling and equipment as an ecclesiastic.

He is a native of Akron, Ohio, and was born to Jacob and Catharine (Klein) Hopp, February 23, 1873. His parents, natives of Germany, always exhibited such devotion to religion as would appear to entitle them to the distinction of having their talented son advanced to his present high station as a priest of the Catholic Church.

Father Hopp's preparatory education was received under the watchful eye of his pastor in St. Bernard's parish school in his native city. During his earlier years he gave promise of such talent and virtue as to indicate his vocation. Accordingly he was early sent to Canisius College, Buffalo, New York, where, under the care of the Jesuits, his progress was most marked. Meriting and receiving high honors, he graduated in the classics in 1892, and in the autumn of that year was admitted to St. Mary's Theological Seminary, Cleveland.

While pursuing in that institution his philosophical and divinity studies he gave a very good account of himself; was ever studious, tractable, and obedient, and, completing the long course of five years, was ready for ordination in 1897. That distinction was conferred on him by Bishop Horstmann in St. John's Cathedral, June 12th, of that year.

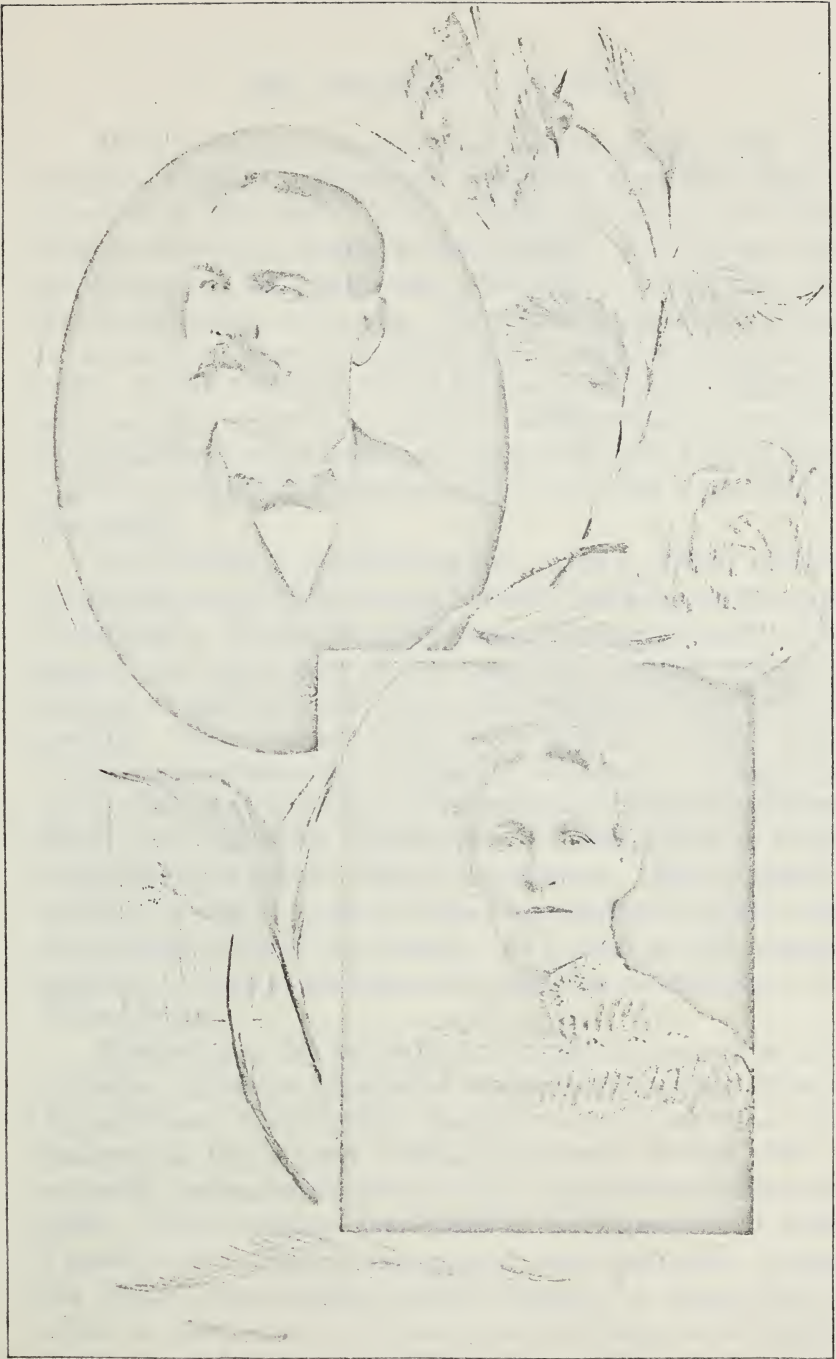
Father Hopp went to his native city to celebrate his first Mass. The entire congregation was present to assist, and to receive his blessing. An incident of note on the occasion was the fact that Father Brown, the veteran pastor of the parish church, St. Bernard's, who baptized the youthful celebrant as a babe twenty-four years and four months before, was in the sanctuary as master of ceremonies at the solemn high Mass. Another feature of consequence connected with the day was a public reception tendered to the young priest by the people of the parish, who accompanied their congratulations by a well filled purse. And

thus the long years of his successful student life were fittingly recalled and requited.

The Rev. Francis J. Hopp's first field of labor as a priest was in the capacity of curate at St. Patrick's Church, Cleveland. He ministered there from June, 1897, till January, 1898, when he was appointed to his present charge as pastor of the Sacred Heart of Jesus' Church, at Shelby Settlement, otherwise known as Vernon Junction, Ohio. The parish is among the most important rural congregations in the diocese. Its church is the finest in that section of the State, and while Father Hopp found it heavily in debt he has each year been enabled by a generous and united congregation to not only pay the interest but also to lessen the principal very considerably. The ultimate wiping out of the debt is now an assured fact.

Being well equipped in the way of knowledge, zeal, and health, he has accomplished great good in the Sacred Heart parish. Barring the demands made upon him in the way of meeting monetary obligations, his work is largely spiritual and educational. This is well in keeping with his tastes and trend of mind, for the Spirit-given qualities of the true ecclesiastic are certainly his. These qualities shine through his musical talents, his acceptable and more than average ability as a preacher, and the many excellent traits which are elements in his character. His modesty contrasts with his brilliancy, his youth with his ability, and his prudence with the multiplied trying occasions which, in the life of every priest, invite to rashness.

If in measured but simple phrase these things may be truthfully set down as hints touching the character and ability of a priest not yet thirty years old, it will not be out of reason to look for greater things in the time which may yet be his to labor in his chosen calling. These will be in the line of good quietly accomplished, but never heralded to the world. They may be unseen of men, and in their estimation, if seen, may appear little; but just as contact with a spark may kindle a great fire, so the spiritual flame that illuminates and purifies souls may be caught from the zeal which burns in the heart of an humble rural pastor.



MR. AND MRS. MICHAEL J. HOYNES.

MR. MICHAEL J. HOYNES.

Mr. Daniel Hoynes and Miss Catherine Quinn, both natives of Queen's county, Ireland, were married in New York State, and removed to Ohio about 1847, selecting the village of Olmsted Falls in Cuyahoga county as their abode. Mr. Hoynes secured employment in an humble way with what is now known as the Big Four Railway Company, with which company he remained for about thirty years, or until his death, which took place May 23, 1877. To Mr. and Mrs. Daniel Hoynes were born a family of ten sons, only five of whom are living. The fifth oldest is a member of St. Edward's parish, Cleveland, is president of the Central Electrotype and Engraving Company of that city, and is the subject of this sketch.

Mr. Michael J. Hoynes was born April 5, 1860. Like other boys in his native village he got his share of what was then termed "schooling." Boylike, he early tired of school and study, and was glad of an opportunity to be employed carrying tools, doing errands, or serving water to the men employed in the local stone quarries. When sixteen years old he began to exhibit both increasing good sense and a degree of manliness. An opportunity to learn the electrotypist's art presented itself, and he embraced it. Before he attained his majority he was well skilled in both the mechanical and the art sides of the business. Thus equipped, he resolved to visit, in quest of further knowledge of his art, some of the principal cities of the country. As a result he held responsible positions in some of the largest electrotyping establishments in the United States.

Returning to his native State, in 1884, he located in the city of Akron. There he established an electrotyping plant of his own. He conducted it successfully during four years, when he sold the business to the Werner Printing Company of that place, and accepted the superintendency of it. He continued there twelve years. While holding that position he organized, in 1896, in Cleveland, the Central Electrotype and Engraving Company. He became the president of the company, a responsible office which he continues to hold, and to the discharge of the important duties of which he began recently to devote all his time and energy.

In 1890, April 29th, Mr. M. J. Hoynes was married to Miss Florence M., the daughter of Dr. and Mrs. Oscar E. Brownell, of Akron, Ohio. She embraced the Catholic faith of her husband, and has since enjoyed that spiritual contentment begotten of a knowledge of the truth. To Mr. and Mrs. Hoynes have been born five children whose names are: Florence E., Daniel O., Mary A., Paul Emmet, and Denis Francis. Mrs. Hoynes is a lady of no little culture, especially in music, the teaching of that art having been her profession before her marriage. Marked refinement and many excellent qualities, the concomitants of a musical nature, are hers, and to these she adds the domestic grace of being a good, practical housekeeper. With the Hoynes family in their home on Slater street, Cleveland, resides Grandma Hoynes, now in excellent health, in her seventy-fourth year. She is the old-style Irish mother, faithful to her religion, devoted to her children and her friends, and blessed with a kindly nature. She is the link binding the simplicity of the hallowed past with the strenuousness of the present. As such she is of consequence to her children, but more especially because of her maternal virtues and the filial love which her life has inspired in their hearts. Since this sketch was in type, she passed away, November 4, 1902.

Mr. M. J. Hoynes is a gentleman noted for modesty and simplicity of manner, fewness of words, and marked tolerance of both men and conditions. He feels and thinks deeply, but he is in no sense demonstrative. A smile announces a joyous emotion or a triumph in his life, but their opposites are scarcely evidenced in his countenance. His strength is in his gentleness and mildness, and those who would deem him weak because not outspoken and vehement would be poor judges of his nature. He is a good business man, a master of his art in all its branches, and in every essential he is a man among men. If "life is a perpetual see-saw between gravity and levity," between tears and laughter, he neither descends far on the teeter side nor ascends far on the tawter side. He does not venture a great distance from the pivot upon which life's beam is balanced; hence his ups and downs are not very pronounced. His temperament is even, his nature is kind. He never offends, and, as a consequence, he has an army of friends.

IHS



THE REV. VITUS HRIBAR

THE REV. VITUS HRIBAR.

The subject of this biographical sketch and accompanying portrait, was born in Zgornji, Tuhinj, Carniolia, in the southern part of Austria, May 29, 1870. His mother's maiden name was Agnes Zajec. His father, Martin Hribar, was a farmer whose greatest ambition was to see his son Vitus a priest, and he actually made the journey to this country, in 1893, to assist at the first Mass celebrated by his reverend son.

Father Hribar made his preparatory and also his classical studies in Ljubljana, in his native country. To classics alone he devoted eight years. Those years were well spent, judging from his scholarly attainments. Having been apprised of the great need there was in the Diocese of Cleveland for a priest who could speak the Slovenic (Krainger) tongue, on invitation, he set out for the field of his future labors, bidding a long farewell to friends and home. He arrived in Cleveland September 8, 1890, and the next day entered St. Mary's Theological Seminary. The needs of the diocese and his own ability combined in shortening his seminary course. He was ordained priest in the Cathedral chapel, July 29, 1893, by Bishop Horstmann, and was at once appointed to organize St. Vitus' parish, Cleveland, of which he is yet pastor. It is the first parish comprised of Catholics of that nationality in the diocese, and he is also the first and only priest speaking that tongue and ministering to Catholics in Ohio.

The parish property consists of a spacious lot at the corner of Norwood and Glass avenues, and the improvements are a commodious and tasty frame church with stone foundation, and also a pastoral residence. The whole cost many thousands of dollars, and is practically out of debt. This fact is an evidence of the executive ability and business capacity of the pastor. It also implies those qualities which in a priest serve to unify his people and inspire them with ardor for religion.

That he is a devoted, zealous, and capable man is borne out by his reputation among his people and also by his character. In addition to his native language, Slovenic, he speaks also the Croatian, German, and English tongues. Not only in the semi-private labors of his calling, such as hearing confessions, visiting

the sick and teaching the children, is he zealous, but he is credited, by those who know, with combining that zeal with great ability and eloquence in the pulpit. Being a musician of no little skill, he is equipped to conduct the public service of the church most acceptably and becomingly, and the effect of this on the congregation is quite marked.

The personal traits of Father Hribar are kindness, gentleness and simplicity of manner. Notwithstanding these he is strong in his convictions and is resolute beyond change in all matters where duty and right demand him to decide and act. For a man of his years and experience his mental and moral forcefulness is quite remarkable. His strength and decision of character make an assuring background to the picture that might be drawn of him, the foreground of which would be softened and rendered more inviting by his many mild and agreeable qualities.

THE REV. FRANCIS J. HROCH.

The pastor of the Church of the Immaculate Conception, Port Clinton, Ottawa county, Ohio, with Marblehead in the same county attached as a mission, is the Rev. Francis J. Hroch. He was born in the village of Kralova Lhota, near Prague, Bohemia, September 13, 1864. His parents, Joseph and Mary (Stanek) Hroch, with their family, emigrated to the United States when he was five years old and took up their permanent abode in Cleveland, Ohio. The elder Hroch died there April, 1899.

The preparatory training of young Hroch was had in the parish school of St. Procop, Cleveland. Rev. Joseph M. Koudelka, now pastor of St. Michael's Church in that city, was at that time in charge of St. Procop's. He took note of the talents displayed by the boy and was so much impressed by them that he gave him private instructions in Latin for the space of a year. This was followed by a two years' course in the Franciscan College, Chapel street, Cleveland. He was next sent to the Canisius (Jesuit) College at Buffalo, N. Y., where, after a course of four years, he graduated in the classics in the spring of 1884. In the autumn of that year he entered St. Mary's Theological Seminary, Cleveland, where



THE REV. FRANCIS J. HIROCHI

he studied for over five years, and was ordained priest by Bishop Gilmour December 21, 1889.

St. Patrick's Church, South Thompson, Ohio, was his first charge. His labors there began January 1, 1890, and continued until January 24, 1892, when he was appointed to St. Joseph's Church, Marblehead, to which, the following year, Port Clinton was added as a mission. Father Hroch has labored in these two fields until the present, the only change being the transfer of his residence to Port Clinton, thereby making Marblehead a mission. At the latter place he has built a fine residence, and is now engaged in the erection of a splendid new church at the former.*

The Rev. Joseph M. Koudelka made no mistake when, over twenty years ago, he saw in the boy Hroch the present useful, talented priest. The promising youth is truly the father to the great man, since to the close observer he exhibits those budding qualities which develop under careful training and favorable conditions, thereby improving his native talents and forming his character. It has thus been the case with Father Hroch. He has grown to be a man of parts in knowledge and language, and possesses a character remarkable for its ecclesiastical trend. Through his forcefulness and considerateness he is enabled to wisely direct and successfully lead his people, not merely in temporalities, but especially in spiritual things, which, after all, are the prime essentials. Besides the Latin, he is acquainted with the Bohemian, Slovak, Polish, German and English languages. He has call for the use of five of these in dealing with his parishioners. As a student, he does not fail to appreciate the advantages he enjoys through the literature of these tongues, while his practicality brings all to subserve the great work he is called to perform.

The becoming modesty and approachableness of Father Hroch commend him to the public, and are a sort of stepping-stone by which he is brought into communication with many he might not otherwise reach. St. Paul is his favorite apostle, a fact which can be inferred from his zeal and great earnestness. Every straying sheep is to Father Hroch a second King Agrippa to be addressed after the style of the great priest of the Gentiles so as to reach his heart, convince his intellect, and gain him for Christ.

*Since this work was in press Father Hroch was appointed, October 1, 1902, to organize in Cleveland the congregation of St. John Nepomucene.

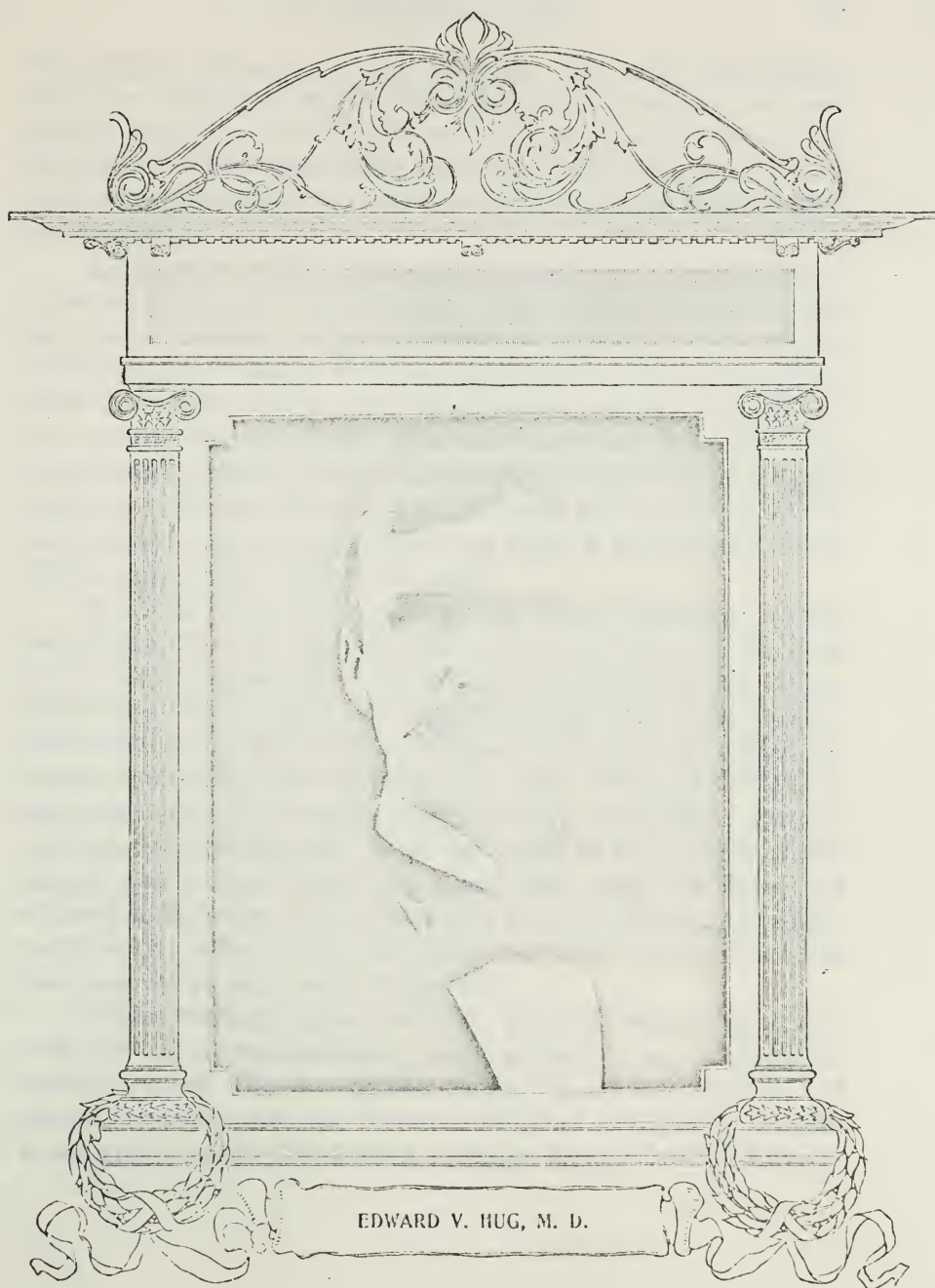
EDWARD V. HUG, M. D.

Among the professional men of note in the Diocese of Cleveland the record and standing of Dr. Edward V. Hug, of St. Joseph's parish, Lorain, Ohio, are such as to entitle him to honorable mention in this work.

He was born at Navarre, Stark county, Ohio, May 12, 1869. He made his preparatory studies in the parochial schools and in the high school of his native place. Following this, he entered Mt. Union College, Alliance, Ohio, where he graduated in the summer of 1889. Returning to Navarre he became a teacher, which calling he followed for some time. Having made choice of the practice of medicine as his profession, he entered the Jefferson Medical College, of Philadelphia, where he received the degree of Doctor of Medicine in 1893. Succeeding in the competitive examinations held under the city civil service board, he won his appointment as one of the resident physicians of the Philadelphia Hospital, an office which he filled for nearly two years.

December, 1894, he removed to Lorain, where he has acquired both a large practice and more than local fame. He is president of the Lorain County Medical Society, which society he helped organize. He holds membership also in the Northern Ohio District Medical Society, the Ohio State Medical Society, and the American Medical Association. He is the medical examiner for the Catholic Mutual Benefit Association, and also for the Ladies' Catholic Mutual Benefit Association; is a charter member of the Knights of St. John, and is grand knight of the Knights of Columbus. He was honored with the nomination for the office of coroner by the Democratic party of Lorain county, and at present holds the position of health officer of Lorain.

Doctor Hug is a conscientious and careful practitioner. Besides being an up-to-date man in his profession, he has a natural aptitude in the field of the diagnostician. No man is free to go ahead, especially in medicine, unless, in Davy Crockett parlance, he is sure he is right. It is, possibly, because he has nearly always been correct in his diagnoses and prognoses that he has been so successful in his cases. To say this may be somewhat unethical, but it is nevertheless the truth and quite proper and germane to



EDWARD V. HUG, M. D.

the purpose and scope of this mention. Not only does medical literature claim and receive his attention as a student, but even general literature—the English and German classics—has a share of his time. This would imply culture and wide information, both of which stand much to the credit of a man so young as the subject of this article.

Independent of his professional knowledge, the physician is expected to be a man of education. This education, coupled with his special training, which implies a knowledge of pathology, physiology, and kindred sciences, presupposes a big man intellectually and professionally, and, indeed, also in the way of symmetrical rounding out and finish. It is true this standard is a high one, to which few attain in our modern money-loving country; but the gentleman here mentioned is well advanced toward the top of this long ladder, and the progress he has made is the measure of his talents, application, and determination.

In his early career he encountered many difficulties; during his college days they beset his path on every side; and since his advent into the professional world the way of his every-day life has not always been fringed with sweet-smelling shrubs and flowers. Summer-evening quiet was not expected by him, but rather the closest application and the hardest of work. He had to fight to gain the victory. He had to struggle to win the crown. Success calls ever for effort, and it is to the credit of the subject of this sketch that he has fought the good fight, kept the faith, and attained to far more than he expected in professional life thus far. In the social order, too, his advances have been equally noted and have ever kept pace with his merits.

The accompanying portrait of Dr. Hug will impress the reader with his even temperament, self-possession, and thoughtful, enquiring mind. He is a believer through grace and intellect, and his deep drinking from the Pierian Spring but strengthens his faith in the great truths of Revelation as taught by the Catholic Church.

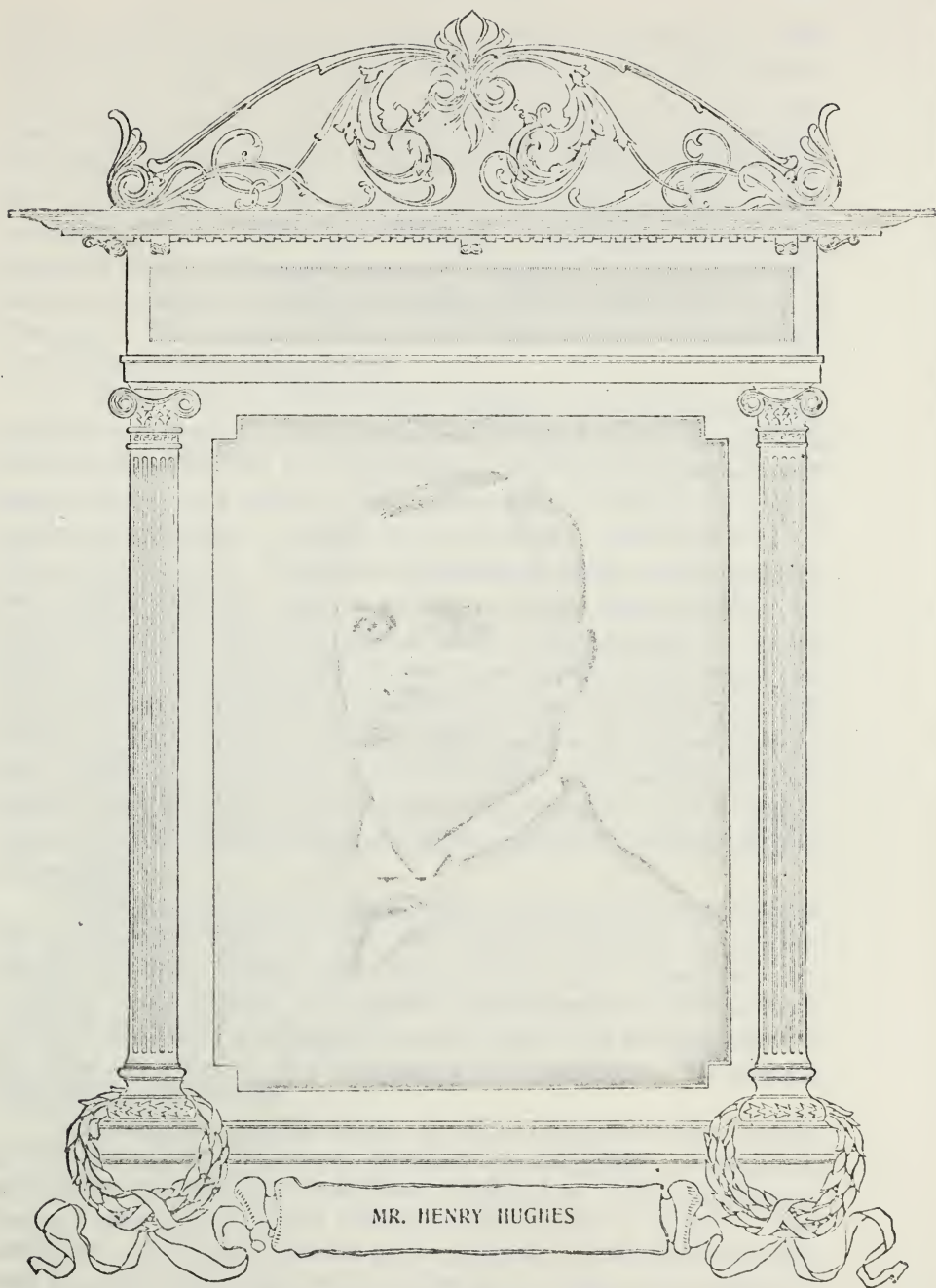
MR. HENRY HUGHES.

In Scott township, Sandusky county, Ohio, was born, December 16, 1866, the gentleman selected for this mention. His father was the late Michael Hughes, and the maiden name of his mother was Catherine Connolly. Both were natives of the county of Tyrone, Ireland. Mr. Henry Hughes is, and for upwards of eleven years has been, a citizen of the city of Fremont, Ohio.

The advantages of a country school education were all he had originally. When seventeen he began to teach school at Millersville, in his native county. He taught seven successive terms and declined an eighth appointment. He was elected assessor of Scott township in his twenty-first year, and was re-elected. Developing a taste for mathematics, he attended the Normal University at Ada, Ohio, where he graduated in civil engineering in 1889. He forthwith opened an office in Fremont, Ohio, for the practice of his chosen profession. He was employed by the Standard Oil Company for some years, and later made sufficient progress in his calling to attract the attention of both the local authorities and the general public. In 1894 he was elected county surveyor, and, in 1897, he was re-elected to the same office. He was appointed city civil engineer in 1895, which position he continues to hold.

To have the citizens of Sandusky county and the officials of the city of Fremont select him to set their metes and bounds, and to otherwise determine as to their important interests, is the very best evidence of his ability as an engineer and surveyor and also of his character as a man. In this connection it is proper to say that Mr. Hughes recognizes no interest and no individual where the mathematics and the justice of a case intervene. His lines are straight, his measurements accurate, and no power, with his permission and sanction, can deflect the former or miscalculate the latter. It follows, therefore, that honesty, as well as professional accuracy, has a place in his practice and vocabulary, and sooner might the heavens fall than he depart from the straight line of duty the width of the spider's thread in his theodolite.

Mr. Henry Hughes was married, in 1894, to Miss Mary E. Quilter who, like himself, is a native of Sandusky county, Ohio. She is a domestic and companionable person whose good sense and



MR. HENRY HUGHES

simple, unaffected tastes harmonize well with her duties as wife and mother, and reflect her high regard for the riches begotten of religion, the affections, and the intellect, as distinct from those so much loved by the world. Six children have been born to them, the oldest and the second youngest of whom, Melvin and Harold, have passed away. The names of the remaining children are: Adrienne, Dawn, Elden, and Mildred. The Hughes family are members of St. Ann's parish, and are recognized as representatives of the best moral and Christian sentiments prevailing in the city of Fremont. Mr. Hughes for years has been and now is one of the councilmen of the congregation.

A closer scrutiny of Mr. Henry Hughes would discover many qualities and capacities other than those which he calls into activity in his profession, for he is generous, considerate, practical and approachable, and loyal to his convictions. He has besides a mathematical mind. Tangibilities and figures attract him more than mere theories. From his acquaintance with the topography and partly with the nature of the territory whose surface he measures, he has been brought to take a deep interest in the oil fields. That interest has greatly developed within recent years and has become so profitable to him that many style him the "Oil King," and the "Prince of Scott." His success in oil speculations and telephone enterprises has been quite remarkable, but his highest achievements have been and are in maintaining his reputation for honest manhood and in keeping himself "unspotted before the world."

When a youth and just beginning to garner the first fruits of his professional labors, it was his delight to furnish his mother during her fatal illness with whatever he could afford for her comfort. When later he became administrator of his father's estate he faithfully discharged the trust and saved the property for the heirs, to whom, in the language of his neighbors, "he became both father and mother."

Mr. Hughes' palatial home on West Croghan street, corner of Wayne, has recently been enlarged and beautified. It is, both exteriorly and interiorly, the finest residence in Fremont, indicating not only the taste but also the affluence of its owner. His neighbors of all classes rejoice in his prosperity, and wish both him and his family long life and good health to enjoy the rewards of his sagacity, professional ability, and industry.

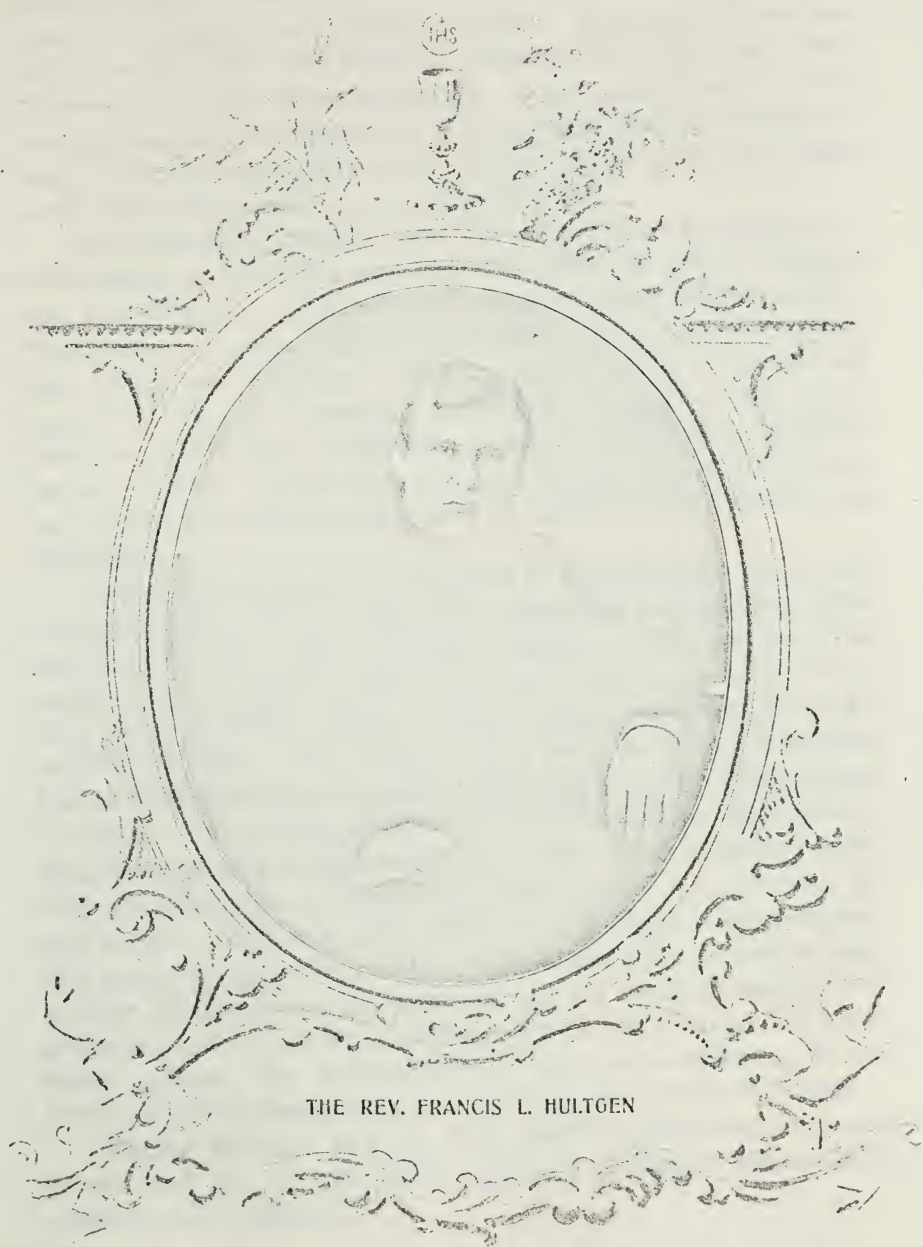
THE REV. FRANCIS L. HULTGEN.

The pastor of St. Mary's Church, at Kirby, Wyandot county, Ohio, the Rev. Francis L. Hultgen, was born in Lorraine, France, April 3, 1864. His father, John Hultgen, who died in his native country, in 1886, was a member of the famous body-guard of Napoleon III, and was a true soldier and patriot. The maiden name of Mrs. Hultgen was Anna Weiland. She yet lives in her native Diocese of Metz, in Lorraine.

For generations in France the Napoleonic spirit was in the air, and babes were not only called after the great Napoleon, but they were early taught to copy after his martial spirit. A striking resemblance to the first Napoleon is found in the facial expression and cranial development of Father Hultgen. In not a few character traits also is he like unto him, notably in his marked reserve, his philosophical mood, his ability to plan and devise, and the indomitable energy displayed in carrying his undertakings to successful conclusions. Possessing these and employing them to uplift men rather than pull them down is as praiseworthy in him as it is fortunate on the other hand that he is entirely free from Napoleon's lawless ambition, his tyrannical spirit, and the multiplied imperfections which stained his life and almost ruined his country.

Francis L. Hultgen finished his classics in the gymnasium, at Metz, when he was in his twentieth year. He had already been accepted for the Diocese of Cleveland, and, having graduated, he was prepared to depart for this country, but the late Father Moes, better known as Old Father Moes, who was to escort him thither, was not ready to set out at that time. Young Hultgen thereupon devoted the succeeding six months to the study of philosophy at Luxemburg, which was counted a full year for him later on in the Cleveland seminary.

Father Moes, having finished the business connected with his trip abroad, started with his charge for America, in 1885, and that winter the young man found himself pursuing his theological studies in the diocesan seminary in Cleveland. December 19, 1889, he was ordained priest by Bishop Gilmour, and was at once appointed to the charge of his present church, at Kirby. The



THE REV. FRANCIS L. HULTGEN

following year he undertook the erection of the new St. Mary's Church, a beautiful and imposing edifice. The corner stone was laid June 22, 1890, and near the close of the succeeding year, November 17, 1891, it was dedicated. It was a great work for the young priest, and it remains one of the evidences of his energy and zeal. In fact, he may point with a laudable pride to it as the great work of his life thus far in the temporal order.

At this writing, having been eleven years on the mission, a fair estimate of both the man and the priest in Father Hultgen may be arrived at. As a man he is modest-mannered, but manly. He possesses an even, happy temperament. By nature he is agreeable, candid and obliging. He is a man of not a few parts and speaks the French, German, and English tongues. His spare hours he spends with his chosen friends, his pet doves, pigeons, lambs, and bees. They come to him to be fed, the birds light on his shoulders and hands and appear to appreciate his kindness and gentleness.

When the ecclesiastical character is superimposed upon such a nature as his, even an additional mellowing and refining effect may be looked for. The expected is realized in him, and from this again we are enabled to have an idea of the priest in the man. That priest is faithful, zealous, active, always concerned about his spiritual children. He is alive to their every need, and it rejoices him to be about the business of instructing, training, guiding, and consoling. His parishioners come in from the farm; they come a long distance, and being a people who have much to occupy them, they get immediate attention from their pastor. A call from the sick comes. He almost anticipates it, so prompt is his response. His people glory in the public service of the Church, and he adds to their satisfaction by his decorum and his excellent singing and preaching. It is true he is not so much an orator as he is a lucid, fluent speaker, the appropriateness and reasonableness of the matter of his discourses far transcending the merely rhetorical.

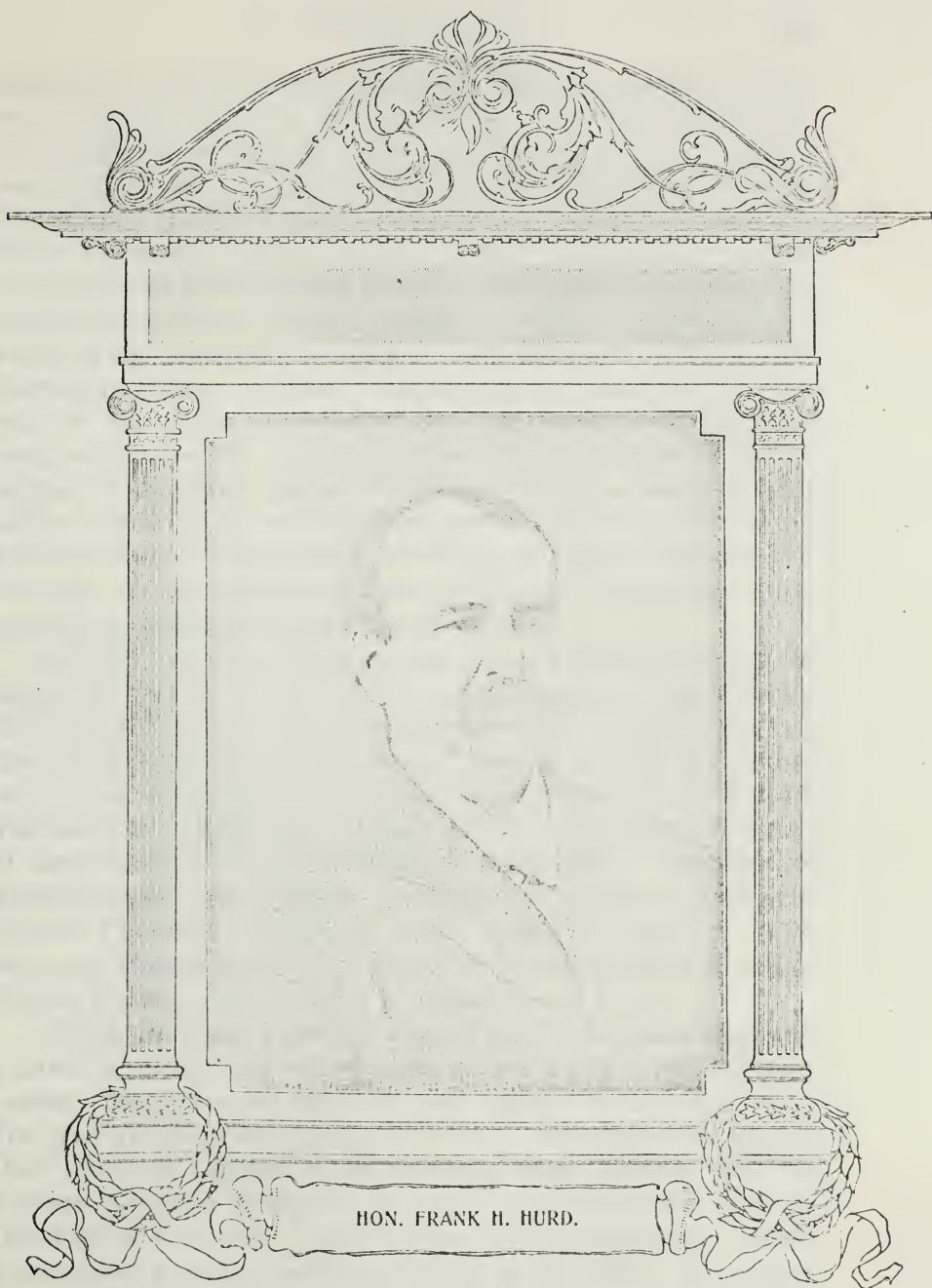
Father Hultgen and his flock dwell together in unity and peace, and are of one mind touching parochial affairs, both spiritual and temporal.

THE HON. FRANK H. HURD, LL. D.

The late Hon. Frank H. Hurd, of Toledo, Ohio, was a Christian gentleman, a great lawyer, an orator, a statesman, and a theologian. Although theology was not particularly in the line of his calling, he was almost as well versed in that science as some who make it their profession. He was not only the most prominent Catholic layman (a convert) in the Central States of the Union, but he also took high rank among the foremost men of the Nation. It is fitting, therefore, since he was of the Diocese of Cleveland during twenty-six years of the last and best half of his life, to give in this work an outline of his career and characteristics. Moreover, it is a labor of love on the part of the author of this volume, he having enjoyed a delightful acquaintance with him for more than twenty-two years.

The parents of this distinguished jurist were Judge and Mrs. R. C. Hurd, of Mt. Vernon, Ohio. The former died there in 1874, and the latter in 1894. She became a Catholic, in 1889, much to the delight of her distinguished son. He was born to them at Mt. Vernon, Ohio, December 25 (Christmas Day), 1840, and was the fourth oldest of a family of seven. He was educated at Kenyon College, Gambier, Ohio, from which institution he graduated in 1858. From 1860 to 1862 he studied law in his father's office, and shortly after attaining his majority was admitted to practice. Even then he gave promise of the greatness to which he afterwards attained. He was elected prosecuting attorney of his native county (Knox), in 1863; was chosen to represent his district in the State Senate, in 1866; and, in 1868, was appointed to codify the criminal laws of the State. With some amendments, his work in that field is now a part of the Revised Statutes of Ohio. In 1869, December 26, he was baptized a member of the Catholic Church. Through grace and study he prepared himself for the reception of that Sacrament, which was administered to him in his native city by the Rev. Father Brent.

In that year (1869) he removed to the city of Toledo, Ohio, with a view to gratify his political ambition and to enjoy a wider field for the exercise of his legal ability. He became the law partner of the late Judge Charles H. Scribner, and served as city



HON. FRANK H. HURD.

solicitor from 1869 to 1873. He was three times elected a member of Congress from the Toledo district. While in Congress he was prominent both as an orator, a free trade Democrat, and a constitutional lawyer. He was chairman of the Judiciary Committee under Speaker Randall, and was a member of the Ways and Means Committee under Speaker Carlisle. His forensic efforts were always of great interest at the Capitol, especially during the Hayes-Tilden contest for the presidency, when he literally overwhelmed his opponents, notably the late James A. Garfield, who afterward became president. His first great speech in Congress, and the one which attracted to him the attention of the legal minds of the country, was on a matter akin to the law of habeas corpus. His father, Judge Hurd, had written a work on that subject, which he, by revising later, had familiarized himself with. This knowledge, coupled with his ability to apply it, enabled him to make, on the topic then under discussion, one of the ablest speeches ever delivered in the Lower House.

In 1877 the University of Notre Dame conferred on him the degree of Doctor of Laws. He was a member of the Cobden Club, the famous free trade organization of the world. He was the senior member of the law firm of Hurd, Brunback & Thatcher at the time of his death, which occurred in Toledo, July 10, 1896. The sad event called forth from the press of the country columns of laudation for both his character and ability. Among the hundreds who sent tributes of condolence were ex-President Grover Cleveland, President Wm. McKinley, Senator John Sherman, Congressman R. P. Bland, ex-Secretary of the Treasury Charles Foster, and Senator J. B. Foraker.

Frank H. Hurd possessed a great mind and much legal and political learning. He was a noble advocate and a commanding orator. But it was not alone in these respects that he was great. His true greatness was in his character. His heart was greater than his great intellect. His principles were grander than his masterly advocacy of them. He loved truth and justice with all the ardor of his being. He loved and ably defended the Catholic Church as the very embodiment of these in the world. He did not obtrude his Catholicity, but he felt greatly honored by being publicly recognized as a member of the great Mother Church. Next to his love for the Church and for truth and justice, was his

love for the plain people who suffer most through the clouding or misrepresentation of truth and the maladministration of justice. He loved his army of personal friends, and he defended and helped many of them long after not a few became unworthy of even his notice. He was blamed because "publicans and sinners" were among his associates, and because he did not seek the companionship of those only who too often feasted sumptuously on illgotten gain and wore soft garments. His Christian democracy directed him in these respects, and his towering spirit condemned hypocrisy and the I-am-holier-than-thou assumptions of many. His manliness and character shone the brighter because of some minor failings, which we all inherit from Adam, and which were his to correct and overcome.

His was a real, live faith that, since the day of his baptism, seldom suffered even the slightest indisposition through lack of works. His was a discrimination that saw and respected the priest in the man when the man himself might not be of any too high a standing. In unsettled points of law, not covered by the Constitution, he never hesitated to declare his willingness to turn for light to the Catholic Church which gave to humanity the principles of our Declaration of Independence and of our Constitution. The "*Facit per alium facit per se*" of his profession was to his mind but the corollary to the declaration of Christ: "He that heareth you heareth Me," and to the inspired exclamation of the Jews welcoming Jesus on that first Palm Sunday: "Blessed is He that cometh in the name of the Lord."

Among his characteristics were devotion to principle, openness and simplicity, gentleness, sympathy, and faithfulness to his friends. He keenly appreciated situations, and while emotional to a degree, was able to bear defeat with as much good grace as, when victorious, he generously gave the credit to his friends and to the thinking public. His character was beautifully rounded out, the little as well as the great things in his life affording the evidence. He was markedly respectful and deferential to women, especially to those in religion. He seemed always to remember that he had a mother and sisters, and also that he had a sweetheart in the long ago, who was torn from him by death, and to whose memory he paid the tribute of living a single life. The truth is there have been few nobler, manlier men than Frank H. Hurd.



THE REV. GILBERT P. JENNINGS

THE REV. GILBERT P. JENNINGS.

There are few priests in the Diocese of Cleveland who meet more fully the various requirements of a Catholic pastor of souls than does the gentleman here mentioned, and they are equally few, indeed, who excel him in those amenities that sweeten life and render tolerable for others the cares and annoyances that, at times, crowd into the everyday experience of most people. He goes about his affairs, whether spiritual or temporal, with steadfastness, order, and system; his serenity is seldom disturbed; and even when encouraging his people in the strict performance of duty, his method is invitational rather than dictatorial. It has been said of him by one in position to know and judge impartially that, "He is a priestly priest, and a manly man."

The Rev. Gilbert P. Jennings was born at Ravenna, Portage county, Ohio, October 25, 1856. He made his humanities as a successful student in Mount St. Mary's Seminary, Cincinnati, Ohio, and his philosophy and theology in the Cleveland Diocesan Seminary, where he showed himself to be a scholar of no little ability. July 6, 1884, in the chapel of the seminary, he was ordained a priest by Bishop Gilmour.

His first appointment placed him in charge as pastor of St. Joseph Calasanctius' Church, at Jefferson, Ashtabula county, with St. Mary's Church, at Conneaut, as a mission. He continued there from July 21, 1884, till October 15, 1889, when a reversal of the then existing order took place and Conneaut became the pastorate and Jefferson the mission. At Conneaut he built the present beautiful Church of St. Mary and also the pastoral residence. He remained in charge until August, 1893. Meanwhile he was entrusted with the preparatory work of organizing St. Agnes' parish, in Cleveland. He devoted his week-days, from April till August of that year, to the work, and in the latter mentioned month and year he took possession of the parish, where he has since remained as pastor.

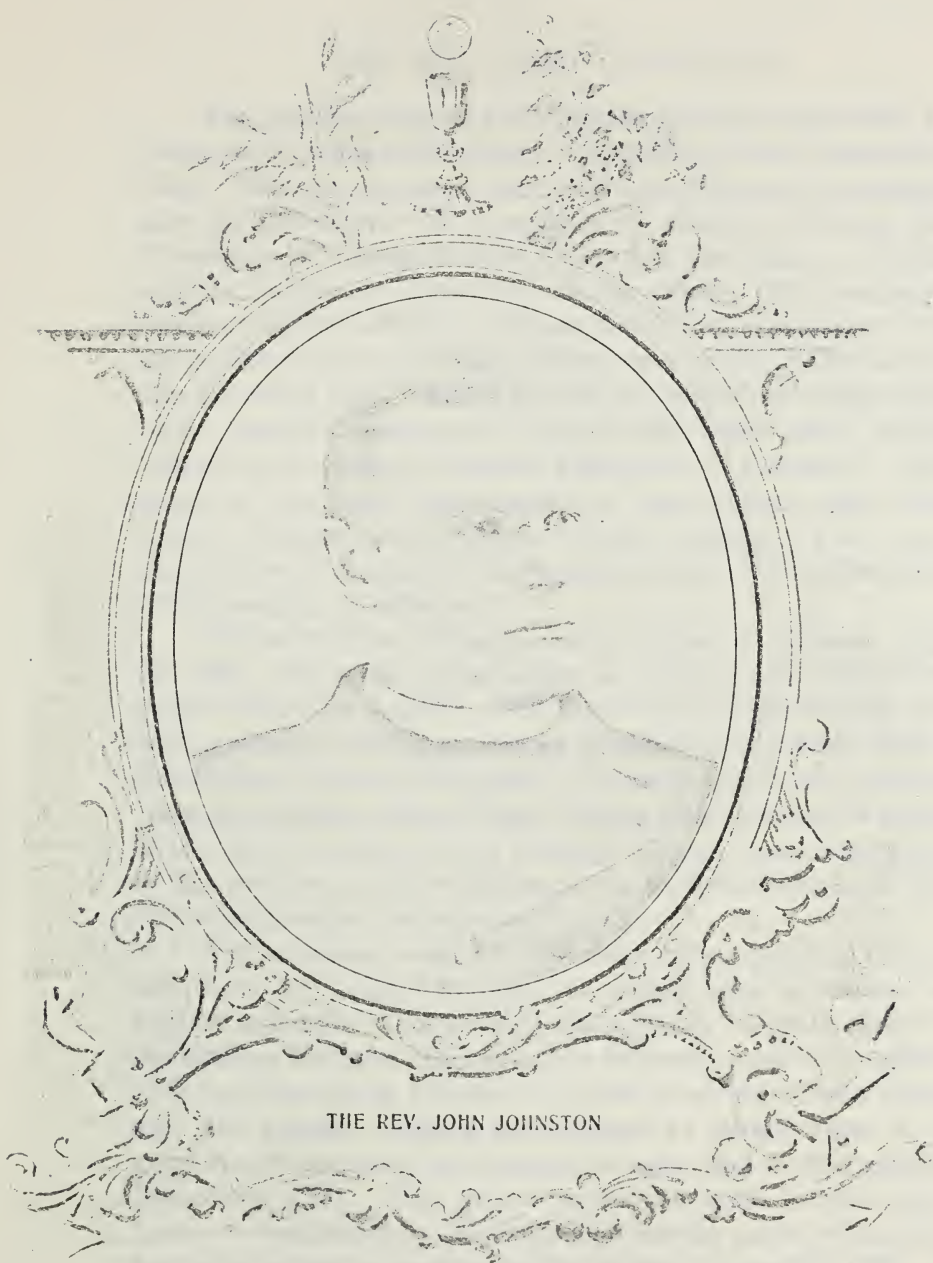
St. Agnes' parish, in its present prosperous condition, is the rich fruit of Father Jennings' labors. He built the church and pastoral residence, and, at this writing, is engaged in the work of erecting a commodious and imposing parish school. Under

his direction the congregation has steadily advanced both spiritually and temporally. Harmony prevails, the people are imbued with an excellent spirit, and its future promises much in those things essential in a congregation working in happy accord with its pastor for the good of religion and the uplifting of society.

Father Jennings possesses many natural and acquired talents. He is a pleasing speaker of much force and eloquence, and a writer who combines strength with elegance. During the period in which he was an editorial associate on the *Catholic Universe* his writings were much admired for depth of thought and beauty of diction. The matter in his sermons is original and timely, exceedingly appropriate, and happily in keeping with his constant endeavors to instruct and elevate. His plainness of speech and clearness of enunciation, combined with his cogent reasoning, fervor, and finish, entitle him to be classed among orators.

What renders these qualities in this priest of greatest consequence is, that he devotes them most earnestly to the cause of Him in whose service he is enlisted. As has been said, he fills all the requirements of a Catholic pastor of souls. The intellectually inclined find in him all they look for in mental scope and acumen: the simple and believing ones are not beneath his level. The young as well as the old, the rich and the poor, the sinner and the saint, will not leave his presence, or depart from attendance at services conducted by him without each hearing something they are glad to bear away with them in their hearts.

The greatest ambition of Father Jennings is to be what his vocation demands—a faithful priest winning souls for God and love for the ecclesiastical character. By faithfulness in the discharge of his duties, by exerting his powers and talents to the end for which he has been sent, and by becomingly conducting and acquitting himself in the various offices in which he is called to act, he presents a picture which instructs and edifies, and which helps all, even those who are weak, to not only reverence religion but also to have an abiding respect for those who speak in its name, and in the name of its Divine Founder.



THE REV. JOHN JOHNSTON

THE REV. JOHN JOHNSTON.

The diocesan records tell of the ordination of the Rev. John Johnston by Bishop Horstmann in Cleveland, Ohio, December 17, 1892. They tell, moreover, that his first appointment, immediately after his ordination, was as pastor of St. Patrick's Church, South Thompson, in Geauga county, Ohio, with the mission at Madison and the station at Geneva also in his charge. He continued to minister to the Catholics at those places until January 15, 1895, when Jefferson, in Ashtabula county, was added to his territory. The following May, the 15th day, he was appointed resident pastor of St. Joseph Calasancius' Church in the latter place, retaining charge of the church at South Thompson as a mission. By the terms of this latter appointment he was relieved from further charge of Madison and Geneva. At this writing, the last days of the nineteenth century, he continues as above, the resident pastor of St. Joseph's, at Jefferson.*

He was born at Nenagh, county Tipperary, Ireland, August 30, 1868. He is the second oldest of a family, with which Providence blessed his parents. The local history tells of some of his early ancestors having connected themselves in Ireland with the Established Church of England. Through grace and enlightenment the old faith claimed some of them later, and now a member of the family, a priest of the Catholic Church, who is the subject of this mention, is the evidence of the mysterious ways in which Providence shapes the ends of all of us.

The Johnstons removed from their native place to Tuam, in the county of Galway, the See city of him who, in his day, was happily styled the "Lion of the Fold of Judah," the late Most Rev. Archbishop McHale. There the boy Johnston received his primary training, after which, October 16, 1880, he entered Tuam College as a day scholar. During his boyhood he served Mass for the great Archbishop and was the last to assist him in that capacity, September, 1881. That prelate in his will made provision for a burse or scholarship in Tuam College for the young man, which benefit he began to use as a regular student August 28, 1882. He

*Since this sketch was in type, the Rev. Father Johnston was appointed, July 28, 1901, pastor of St. Mary's Church, Lorain.

continued his studies in that institution until his graduation, which took place in 1887.

The next move was his transfer to St. Patrick's College, at Thurles, January 13, 1888, where he began his theological studies, which he continued until May 25, 1890. He then emigrated to the United States, spent two years in St. Mary's Theological Seminary, Cleveland, at the expiration of which he was elevated to the priesthood. Father Johnston, during the eight years of his life thus far as a priest, has shown himself to be a hard-working and prudent spiritual teacher and guide. He is watchful of the needs of his flock and is zealous for their eternal and temporal welfare. He has made several necessary changes and improvements in the places under his charge, and has kept the church property in good repair. Considering the limited resources at his command, and the difficulties he has had to meet, the results of his labors are much to his credit and to that of his people also.

As a young man who made good studies, who is the possessor of talents of no mean order, and who is remarkable for devotion to duty, he is entitled to a degree of recognition, against which, however, his retiring disposition makes strong protest. He prefers the quiet ways, shunning all publicity except as it becomes necessary in the line of his calling. His inclination is to work and study, a fact which promises much for his riper years.

Belonging to the light-haired tribe of the Celts, he evidences in his temperament and mental qualities the characteristics which have distinguished it for generations. Among these are an exceedingly active mentality; the quality of generosity, which is specially Irish; and also appreciation, which in him partakes of the moral sentiment of gratitude and of a desire to requite a benefactor, or even one actuated by good will toward him. Father Johnston has never been unmindful of favors, no matter by whom extended. To his ecclesiastical superiors he shows his gratefulness by faithfulness and loyalty, and to the members of his congregation, who sustain him in his arduous parish work, he always returns his thanks and exhibits on all occasions his good will. These facts mean much touching his own character, and they also have their effect on those among whom and for whom he labors.



Donall A.
Dorothy C.

Ruth E.
MR. AND MRS. HARRY A. KEEFER.

Mary B.
Hugh D.

MR. HARRY A. KEFFER.

To say of a person that he is a prominent character is to impute to, or recognize in, him some striking combination of qualities which set him apart from most men and picture him as intently pursuing a course somewhat outside the common pathway trodden by the multitude.

Mr. Harry A. Keffer, of East Liverpool, Ohio, is a gentleman who might be regarded as just such a person. He differs from most men in many respects, and is both philosophical and specially individualistic. He is a man of prominence and influence in his community, but his sway is not accounted for by any parade or self-assertion. On the contrary his manner is quiet and his words are few. He is a stranger to a contentious spirit, and contents himself with calmly contemplating life's eddying current as he steers his bark clear of the rocks and shoals. While in the world, and of it, he appears to stand somewhat aloof from it. He readily compasses situations, correctly estimates men and things, and logically forms his conclusions regarding them. In truth he kicks the world before him, at least respecting those trifles which annoy the minds of most men.

He was born at East Liverpool, Ohio, April 8, 1861. In early life he had few advantages other than those of a common school education, and a good Catholic training. When fifteen years old he began to learn the many-sided trade of a potter. He mastered it, at least in its important departments. From the bottom round of the ladder in 'The Potters' Co-operative Company's plant, at East Liverpool, he climbed until he became its secretary and treasurer. He was with that company from 1876 till 1900, during which time he filled various positions, both mechanical and executive. The last sixteen years of his connection with the company he discharged the duties of the high offices of secretary and treasurer.

In 1900 he took stock in, and became the president of, The Sévres China Company, one of the great pottery establishments of East Liverpool. He continues in that important position, which implies not only his executive ability but also his large interest in the business.

The public spirit of Mr. Keffer, and also the esteem in which

he is held by his fellow citizens, are attested by his having been elected a member of the board of health of the city of East Liverpool, president of the board of waterworks trustees, director of the City Hospital Association and also director of the Union Building and Loan Association. These distinctions were followed by his fellow craftsmen electing him to the secretaryship of the United States Potters' Association. It would appear most reasonable, therefore, to conclude from these facts that Mr. Harry A. Keffer is, indeed, a prominent character and a man whose record and ability entitle him to recognition and honor.

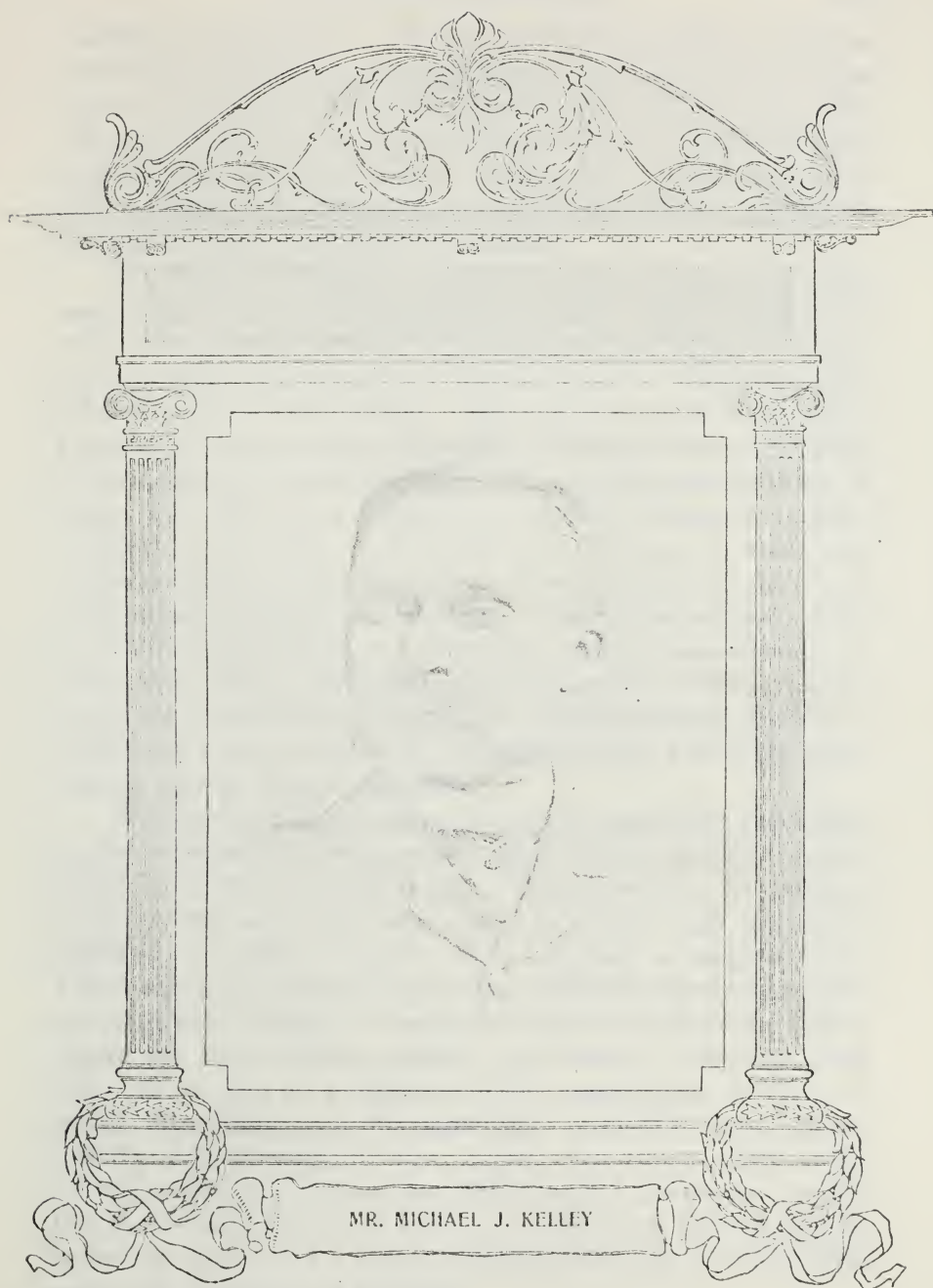
May 15, 1889, he was joined in wedlock to Miss Cora N. Moore, a native of Columbiana county, Ohio. Six children are the fruit of their union. Their names are: Donald A., Mary B., Dorothy C., Hugh D., Ruth E., and Grace. Three of them are attending school at the Ursuline Academy, Nottingham, Ohio.

Perhaps in his pride in his children, in which he is the rival of his excellent wife, and in the provision he makes for them and for his home, Mr. Keffer also exhibits himself to good advantage. He sets his children good example, encourages them to do right, to persevere in study, and to revere religion. In the matter of example they can see him to be a man of good habits, attentive to business, and possessed of a temperament that is mild and philosophical. The evenness of his life, the gentleness of his disposition, and the numerous manly and domestic traits which adorn his character, will later form themselves into a picture which his children will delight to scan and study with a view to renewing in their minds the beauty of the Christian character of their father.

MR. MICHAEL J. KELLEY.

The phrase "self-made" may be of questionable significance, according to its use at times, but in its modern acceptation it is quite applicable to the gentleman selected for this mention. In a comparative sense, Mr. Michael J. Kelley, of St. Agnes' parish, Cleveland, is indeed a self-made man.

He was born in the county of Mayo, Ireland, September 5, 1850. His mother's maiden name was Margaret Clarke. She died when he was ten years old. His father, whose name was William,



married a second time. He died in Ireland in 1887. The loss sustained by the boy through the death of his mother was to some degree compensated for by the interest taken in him by his uncle, who was a teacher in the Irish National schools. He studied under him until his seventeenth year. Being then a young man of no little ambition, he emigrated to the United States, arriving in Cleveland, Ohio, in the summer of 1868.

Mr. Kelley learned the trade of a mason in brick and stone, and during ten years did journeyman's work. He was married, in 1875, in St. John's Cathedral, Cleveland, to Miss Margaret Corley, a young lady reared and educated in Ireland. Their only child, Elicia C., is Mrs. Peter Feiden. She was educated at Notre Dame Convent in her native city, Cleveland. Having saved considerable of his earnings, and nerved by his native energy and ambition, he began his career as a contractor, in 1880. Being a practical mechanic, and honest in his work and dealings, he made such progress that he was in demand by those who desired their work done honestly and well at a fair price. Among the buildings which he erected in Cleveland, the following might be mentioned: St. Wenceslas' Church, the Immaculate Conception rectory, the East Cleveland Presbyterian Church, the Congregational Church at Euclid and Logan avenues, No. 7 engine house, five of the public schools, and St. Alexis' Hospital.

During Mr. Kelley's twenty years as a contractor and builder he demonstrated his honesty and ability by the faithfulness with which he fulfilled all his contracts. His reputation in his calling is the best, and as a man and citizen he stands high among his neighbors and fellow citizens. It is not alone among Catholics, with whom he is joined in the leading Catholic organizations, that he stands well, but also among non-Catholics who have the highest regard for his excellent qualities and sterling character. That character is seen to advantage in his unassuming manner, his genial disposition, and his generous, charitable spirit. From poverty and obscurity he has, by his own efforts, risen to his present position of comparative affluence and prominence, and in this sketch opportunity is taken to credit both himself and his honorable career to his Catholic fellow citizens in northern Ohio and in the Diocese of Cleveland.

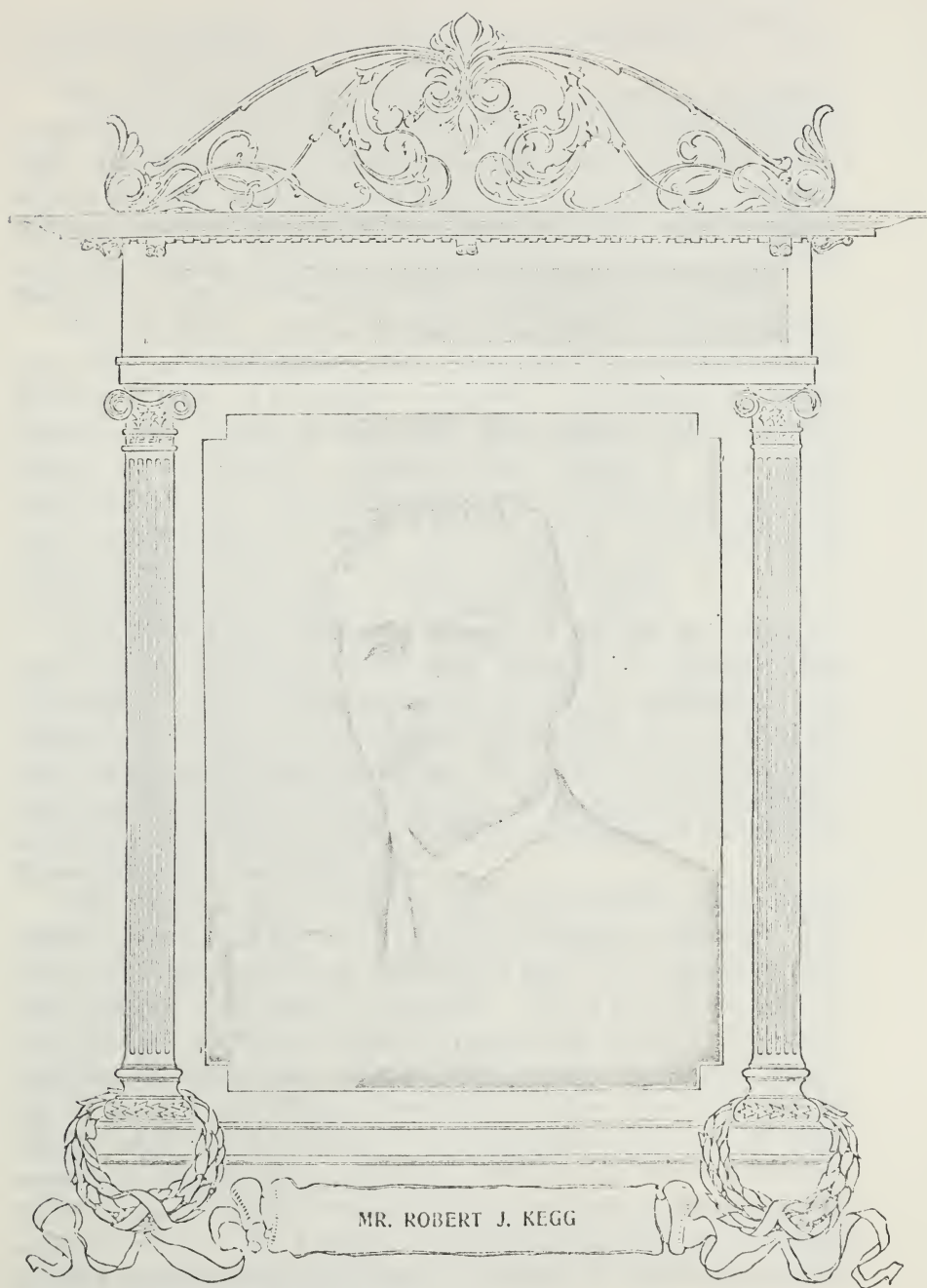
MR. ROBERT J. KEGG.

As one skilled in the art of raising flowers and also in landscape gardening, Mr. Robert J. Kegg is of note in his adopted city, Cleveland, Ohio. He is also of consequence as a man who holds public office and for years has been faithful in serving the Government and the people.

He was born of Irish parents at Hexham, Northumberland county, England, May 1, 1848. His father, John Kegg, followed the sea, and was drowned when the subject of this mention was only three years old. He was a native of the county of Down, Ireland, as was also his wife, whose maiden name was Sarah Montgomery. She took her husband's place in providing for her family. Having emigrated to the United States, she died in Cleveland, in 1889.

When a boy of eleven, young Kegg was forced to quit the parochial school in his native town to be indentured to learn the calling of a florist. When he had attained his eighteenth year he was master of the art, and to improve his prospects he came to this country in 1866. For six years, in New Jersey, he followed his calling, and at one time was gardener for Mr. J. V. Hecker, brother of the renowned priest, the Rev. I. T. Hecker. In 1870 he brought his mother to this country, and, in 1874, both became residents of Cleveland. In 1888 he was married to Miss Mary McGrath, a native of Kingston, Canada. Eight children were born to them, seven of whom are living. Their names are: Thomas J., Sarah Colette, Robert D., John, Mary T., Francis, and Celestia.

Mr. Kegg soon became prominent in Cleveland, not only in business but also in politics. From the first he prospered in floriculture, and owing to his popularity and influence he found himself a leading Democrat. For fraternal purposes and to be in line with his Catholic co-religionists he joined various organizations, principally the Knights of St. John, the Catholic Knights of Ohio, the Catholic Mutual Benefit Association, and the Knights of Columbus. He was captain of Lafayette Commandery, Knights of St. John, and was its organizer and first president. He was colonel of all the Knights of St. John in Cleveland for five years, was adjutant general of the First Brigade, and now holds the office



of inspector general. He was second vice-commander of the national organization for two years.

His political preferments have been his election to the board of aldermen of Cleveland, an office which he filled from 1887 to 1889. In 1890 he was elected fire commissioner, from 1893 to 1901 he held the office of government inspector of customs in Cleveland, and quitting that, Mayor Johnson appointed him superintendent of parks, an office which he yet holds, and the duties of which he discharges to the satisfaction of his superiors and the public.

Having been a florist for thirty-nine years, and possessing rare talent in his profession, he is accounted the leading man in his line of trade in Cleveland. Recently he enlarged his floral business, and besides his plant and flower store, at 452 Gordon avenue, he has erected a range of green houses, in West Park near Rocky River, which are his pride, and a culture-showing of no small consequence in his city. He is an adept in the making of funeral designs, and in the artistic wreathing and blending of flowers looking to expressive and delightful effects.

His having been amongst flowers all his life and close to nature in the exhibition of its rarest beauties, the effects of his surroundings and environments have had a mellowing and heightening effect on his character. Personally he is a man of gentle manners and quiet bearing. He speaks seldom, but converses intelligently on topics in his line. He is a practical Catholic, is devoted to his family, and to his hosts of friends he has proved himself grateful, true, and loyal.

Mr. Kegg is an exceedingly plain and humble citizen, who neither courts notoriety nor cultivates inordinate ambitions. He is an every-day sort of man who finds it easy to be agreeable, but most difficult to be angry or offensive. He is glad to be able to do a kindness, to favor a friend, or to help one in need. Notwithstanding his official and business engagements he is glad to go out of his way to evidence friendship, or show how beautiful is charity when, like the gentle rain of heaven, it descends to heal wounds, to supply needs, and bring cheer to some hearts saddened by losses, and broken by crosses—burdens seemingly too heavy for mortals to bear. Mr. Kegg is not a loud proclaimer of his deeds in these respects, but to a judge of character he will be said to be in his element when doing good.

THE HON. THOMAS M. KENNEDY.

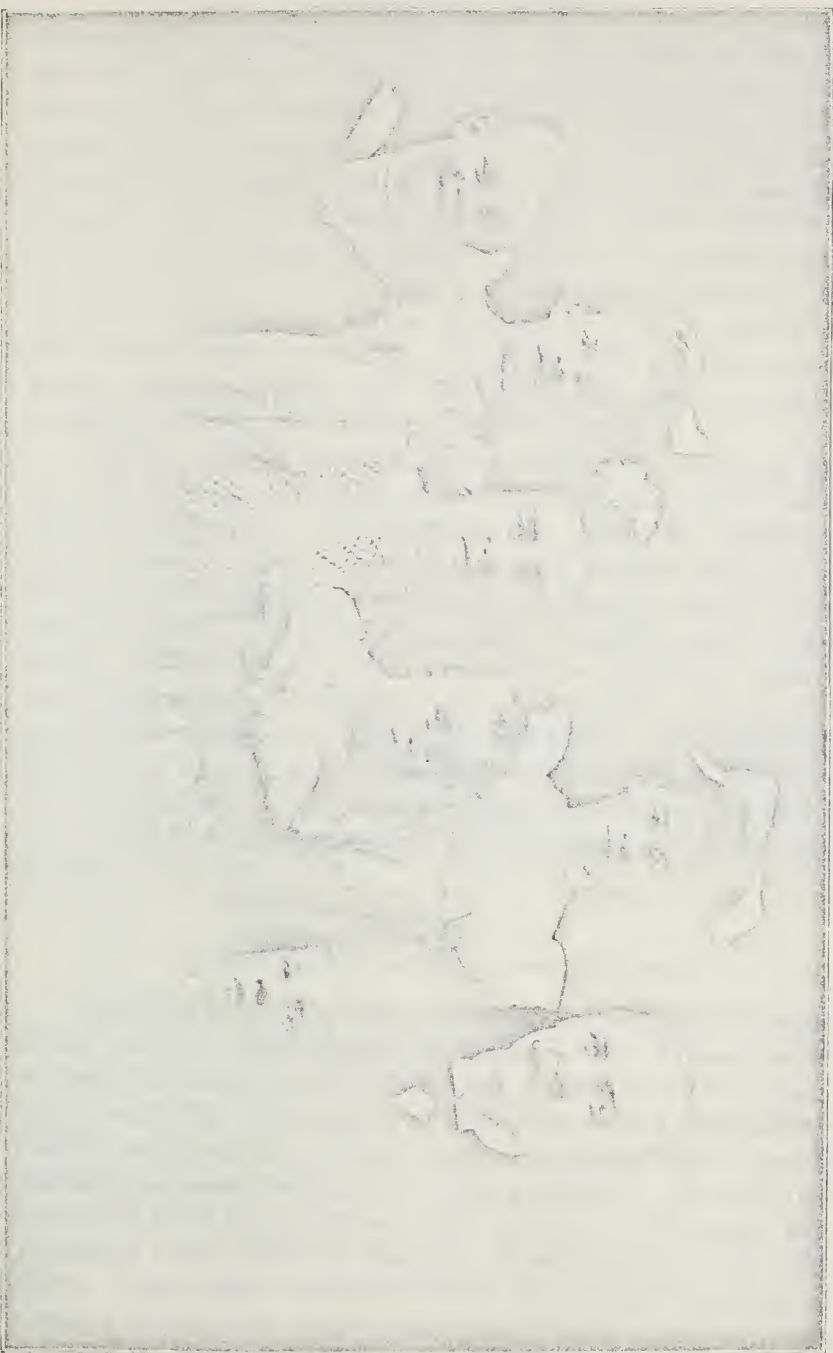
The judge of one of the city courts of Cleveland, Ohio, has been selected as the subject of this mention. The purpose is to pay a tribute to his personality and character as well as to recognize his standing and position both as a citizen and as an official. In these respects he enjoys an enviable reputation, and is creditable alike to his Catholic co-religionists and to his large circle of friends.

Judge Kennedy is a native of the county of Tipperary, Ireland. His birthday was May 26, 1859, and he is the youngest of a family of four sons born to bless the matrimonial union of John and Sarah (Costelloe) Kennedy. His primary education was obtained in the national school of his native place. In 1869 the family emigrated to Canada and for about ten years resided in the Province of Ontario. In 1878 they came to the United States, selecting Cleveland, Ohio, as their permanent home.

Thomas M. Kennedy, although then grown to young manhood, persisted in his efforts to acquire an education looking to his becoming a member of one of the learned professions. He entered the Western Reserve University, where he took the classical course. Subsequently he read law during eighteen months, after which he entered the Cincinnati Law School. He graduated from that institution, in 1888, winning the degree of LL. B.

Returning to his adopted city he at once began the practice of his profession. In 1891 he was appointed assistant prosecuting attorney of one of the city courts, an office which he filled during three successive terms. He was then elected to the prosecutorship, was re-elected, and for the third time in succession he was chosen by the people to discharge the duties of that office. In April, 1890, and before the expiration of his third term as prosecutor, he was elected judge of the court; and since this work has been ready for the press he was elected to the office of judge of the Common Pleas Court of Cuyahoga county, an honor and distinction which he well deserves.

Judge Kennedy's training, mentality, and temperament would appear to eminently qualify him for the judicial office. He has given general satisfaction as judge of one of the city courts of



Thomas Emmet.

Josephine Clare.

Helen Mary.

Margaret Edna.

Donald Francis.

THE HON. AND MRS. THOMAS M. KENNEDY AND FAMILY.

Cleveland, a position in which both discernment of character, firmness, and broad charity are prime essentials. These courts, like city courts everywhere, are regarded as veritable pit-falls for judges who are weak men. This is not so much because of the intricacy of the cases tried in them as because of the multiplied demands made by interested persons and special interests for favors, and the popular clamor often raised for or against accused persons regardless of the facts, the evidence, or the law. It is therefore creditable to Judge Kennedy to have it said of him that he has been triumphantly successful in the administration of justice notwithstanding such hindrances, and that he has well earned the respect and confidence of the people.

He was among the first to show the great necessity for a Juvenile Court in Cleveland, and before the present court for trying juvenile offenders was authorized by statute his practice was to save little truants, wayward tots, and juvenile pilferers from having to plead "guilty or not guilty" to the mummeries of formal charges which their tender years did not enable them to understand. Judge Kennedy took these tots on probation, separated them from hardened criminals, and removed their fears by showing himself to them as a kind father and friend. He reached their hearts, and for very good cause and with good effect he reversed the old, senseless order of proceedings, substituting therefor the new, which in its reasonableness, righteousness, and mercy, should endure

"Till the sun grows cold.
And the stars grow old.
And the leaves of the judgment book unfold."

Miss Ella F. Noonan, the amiable and accomplished daughter of Mr. and Mrs. John Noonan, of Hudson, Ohio, became the wife of Judge Kennedy, June 28, 1890. She is a lady noted for domestic traits, and while not opposed to friendly calls and reasonable sociability, she finds her greatest pleasure at home, where love, and motherly devotion enchain her a willing prisoner. To their union have been born five children, whose names are: Margaret Edna, Josephine Clare, Thomas Emmett, Donald Francis, and Helen Mary. From their excellent mother they inherit the seeds of a strong Catholic faith, while to their father might in part be credited the almost premature thirst for knowledge which appears to be

native to them. The combination in them of these and other traits and budding qualities ought to enable them, under favorable home influences, to grow up good practical Catholics, creditable members of society, and sources of great consolation to their parents. Even now in their tender years they bid fair to develop in all these respects, and Judge and Mrs. Thomas M. Kennedy are to be congratulated accordingly.

MR. PATRICK M. KENNEDY.

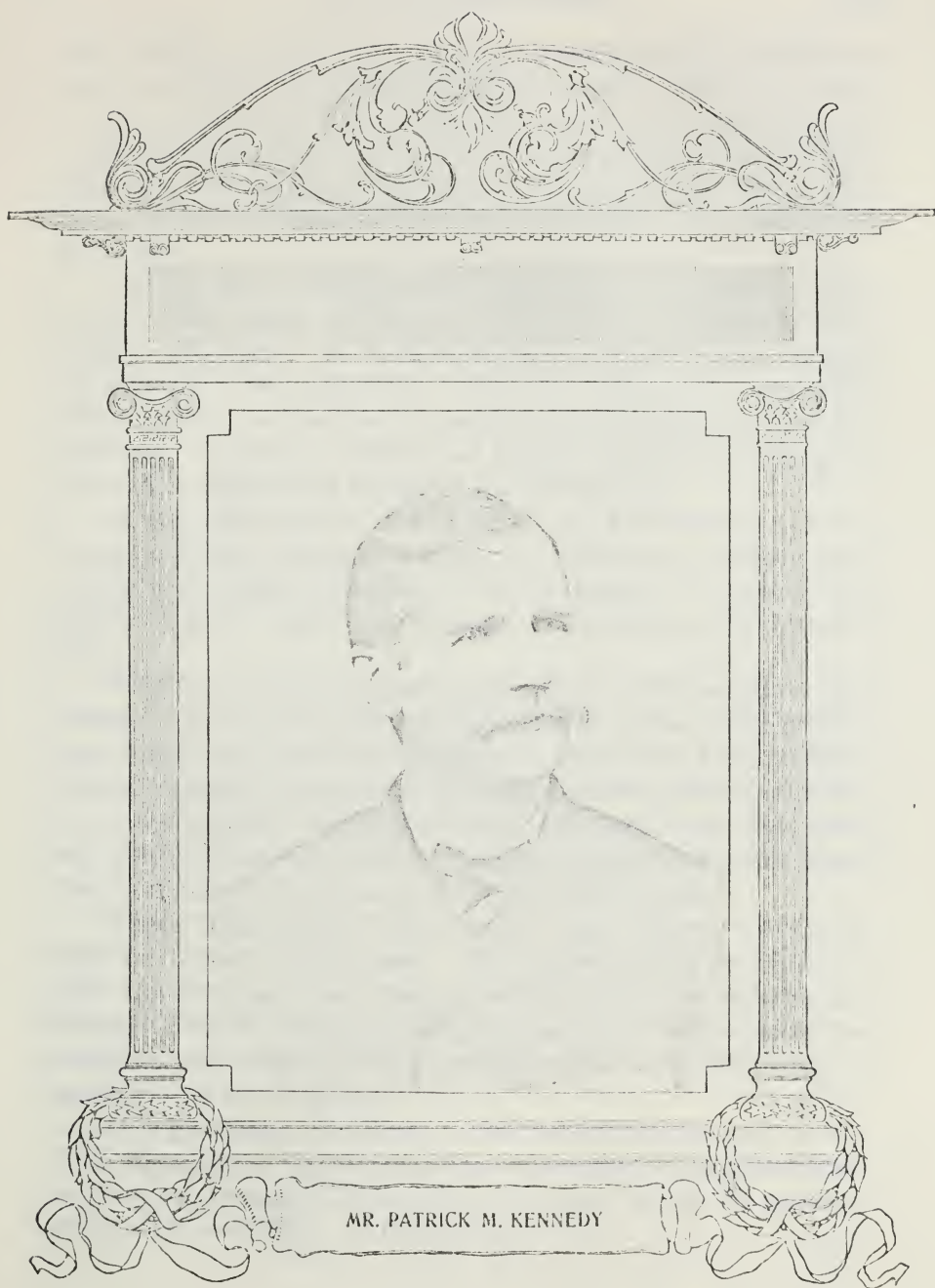
Mr. Patrick M. Kennedy, of Youngstown, Ohio, was a babe of only three months when his parents emigrated from Ireland to the United States. He was born to them near Templemore, county of Tipperary, May 2, 1854. The elder Kennedy, whose Christian name he bears, was a prominent and successful contractor in Youngstown. He died in 1879. Mrs. Kennedy, his wife, whose maiden name was Catherine Maher, yet lives and enjoys, in her declining years, the devotion and loving attentions of her children.*

Leaving Ireland in 1854, the family located on a farm in the State of New York. After about two years they removed to Youngstown, Ohio, where they have been permanent residents since 1857. The members of the family have not only preserved, but have added to, the estate left by their father, and the one most active in this respect is the gentleman whose name captions this article.

Mr. P. M. Kennedy is president of the Home Savings and Loan Company, and is a charter member of the Savings and Trust Company, of Youngstown. He has farming interests in Mahoning county, and is a large stockholder in the Excelsior Block Association, of which association he is secretary and treasurer, having his headquarters in the association's block, "The Excelsior." He served two terms in the city council, 1880-1884, is a prominent man of affairs, and is a leading member of St. Columba's parish.

Among the several claims which Mr. Kennedy has to recognition in this work might be mentioned his unquestioned integrity

*Since this sketch was in type Mrs. Catherine Kennedy passed to her reward, January 12, 1902, having attained to the ripe old age of seventy-seven years.



and reliability. With these must also be reckoned his devotion to the Church, his rare intelligence, and urbanity. Moreover, he is of such generous make-up that it has always been his delight to contribute both money and effort to the advancement of both charitable and religious enterprises. He would feel guilty were he to let pass an opportunity to lend his aid to any good work in his city.

Besides the aid which it has always been his delight to give to such noble causes, he has not failed to lend a helping hand to worthy individuals. A local enterprise connected with religion and education, and which has been ably conducted by one of his fellow citizens, received very substantial encouragement from Mr. Kennedy. In fact the worthy and capable individual in charge of the work is himself the source of the information.

It can, therefore, be said of Mr. P. M. Kennedy that among his many virtues and good qualities are his charity, liberality, generosity, and public-spiritedness. He is happier in giving and helping than are those who receive his generous and substantial aid.

While the American motto, adopted from Shakespeare, "get money," has its hold on him in the order of a pleasurable fascination, it does not warp his judgment or deaden his finer qualities. Instead of being hardened by the money-getting spirit of the day, he on the contrary retains his native generosity and takes more real satisfaction in his efforts to advance religion and help a friend than in tearing off coupons or making a profitable deal.

These things imply high character and a degree of benevolence far beyond the ordinary. Even as natural virtues they are quite desirable, but when elevated to the state of the supernatural through Catholic teaching and practice, they both ennoble the individual and commend his life and record as examples worthy of emulation by his neighbors.

It is gratifying, therefore, to find many persons such as Mr. P. M. Kennedy in the diocese, who are worthy of being presented as every-day examples of excellent character and of the practical effects of the teachings of Catholicity.

THE REV. MICHAEL P. KINKEAD.

The priest whose career and character are here outlined was born near Kihnallock, county Limerick, Ireland, September 28, 1851. From his earliest years he gave evidences of a preference for the ecclesiastical state, and his education was regulated accordingly. Having made his preparatory studies, and after some advancement in the classics, he entered the College of Mt. Melleray, from which institution he graduated in the summer of 1871, when not yet twenty years of age. In August of that year he embarked for the United States. Arriving in Cleveland, September, 1871, he at once entered St. Mary's Theological Seminary, from which institution he emerged a priest October 8, 1875, having been ordained by Bishop Mullen of Erie, in the absence from the diocese of Bishop Gilmour on account of illness.

His first appointment was as assistant priest at St. Malachy's Church, Cleveland, where he labored for fourteen months. In June, 1899, after a lapse of nearly a quarter of a century, he was selected as the eulogist on the occasion of the fortieth anniversary of the ordination of the veteran pastor of that parish. So eloquent, appropriate, and finished was his discourse that it at the same time shadowed forth his own great ability, and marked characteristics, two of which appear to be his constancy in friendship, and his great desire to be generously just in recognizing the merits of others. From January 4, 1877, to August 20, 1899, a period of nearly twenty-three years, he was pastor of the Church of Our Lady of Perpetual Help, at Defiance, Ohio. On the latter date the demands of the diocese and the Rt. Rev. Bishop's recognition of Father Kinkead's zeal and ability required him to take charge of the more important parish of the Immaculate Conception, at Youngstown. Having been faithful in few things, Father Kinkead was placed in charge of many.

Every priest's vow of obedience and the needs of religion contemplate the probability, some time or other, of his removal or change of field of labor. They are few, indeed, among the clergy who escape the operation of this missionary regulation, while possibly there are some who desire to be transferred. The general impression prevails, however, that removal, even when it means



THE REV. MICHAEL P. KINKEAD

promotion, is a sacrifice; and to no one, or in no case, could it have been greater than to Father Kinkead, he having, after so long a pastorate, to say good-bye to his dear people at Defiance. His big heart and generous Irish nature are not only warm toward his spiritual children, but actually beget in them the sincerest reciprocation of his own kindly feelings and sentiments, thereby making their parting doubly trying. It is easy to estimate the closeness of consanguineous and matrimonial relations, but they are few, indeed, who are able to measure the binding force of those spiritual ties that tie the pastor to his flock. The obligations of duty and the highest charity are the welding materials that unite them.

The priest being a public man, and at the same time a private citizen, is of all others a person whose qualities and capacity are most easily recognized by the public. He is seen in every light and under every circumstance, not only by his parishioners and neighbors, but even by the passer-by. It will, therefore, be but a recognition of the expressed and published judgment regarding Father Kinkead to say that he is the typical priest as well in his faithfulness to his priestly obligations as in his ability to discharge them. He is a well-read, broad-minded, manly man; is deeply religious and zealous; has the habit of being hospitable, approachable and generous; is constant in active charity, and seemingly without limit in the exercise of that virtue in its higher sense of love. To appropriate in part the thoughts and some of the words of Wordsworth, the charities that soothe, and heal, and bless, he scatters like flowers at the feet of his fellow men and piles them high wherever love sees need. This good priest's memory is tenacious of kindly deeds, believing it to be base not to be mindful of favors; but for the unkindly in word or act he has no memory at all, for religion teaches not only the forgiving but also, as far as possible, the forgetting of injuries.

The Rev. Michael P. Kinkead is descended of an ancestry whose constancy in well doing and whose loyalty to faith and country are among the traditional glories of Ireland. Not in mere fulsomeness, then, but rather in the spirit of rejoicing, let it be said of him that he is a noble son of worthy sires—a Soggarth whose notable qualities bring back the memory of other days.

THE REV. DANIEL BARRY KIRBY.

The pastor of the Church of St. Francis Xavier, at Chicago, Huron county, Ohio, is the Rev. Father Kirby, who has been ministering in the Diocese of Cleveland only since 1897. His comparative recentness in that field is nothing to his detriment, however, for his record tells of his activity elsewhere both as a student and as a priest, and later as a college professor.

He is descended of one of the oldest families of the county of Tipperary, Ireland, whose honorable record for loyalty to religion and country is well exemplified in his own life thus far. The late Archbishop Kirby, rector of the Irish College, at Rome, was of his kin, and both sides of the family have been and are well represented in the priesthood and in the cloister. The zeal of his parents touching his religious training, and his own aptitude as a boy, are attested by the facts that he made his first Holy Communion when he was ten years old, and that he was confirmed the same day by the late Archbishop of the Diocese of Cashel and Emly.

The subject of this mention was born to John and Mary (Barry) Kirby, in the town of Emly, July 1, 1869. He received his elementary training in the national schools of his native place, after which he commenced his classical studies in St. Ailhe's Academy before he had completed his twelfth year. When fifteen he was sent to Blackrock College, in the Irish capital, where he studied three years. He was then advanced to the university department of the same institution, and matriculated with high honors in 1890. Thence he went to France to pursue his studies for the priesthood. At Morbihan, Brittany, he made one year's philosophy and one year's theology with the Fathers of the Holy Ghost. Later he went to Paris, where he finished his course in the seminary of the same Order, and was elevated to the priesthood, October 29, 1893, when he was in his twenty-fifth year.

After a post-ordination course of one year, in which he reviewed his studies and grounded himself in those attainments essential to one who teaches the higher branches of learning, he was appointed to a professorship in Holy Ghost College, Pittsburg, Pennsylvania. His commission bore the date, October, 1894, and he at once entered upon the performance of his duties.



THE REV. DANIEL B. KIRBY

He held the professorship for more than three years, or until December, 1897, when he resigned, and was received into the Diocese of Cleveland by Bishop Hörstmann, who forthwith appointed him curate at St. Bridget's Church, Cleveland. Father Kirby labored there with much zeal and success until September, 1898, when he was advanced to his present charge as pastor.

Although somewhat foreign to the scope of this sketch, nevertheless it might be remarked, in passing, that the Catholics of the town of Chicago, and also the general public there, are not only not wanting in due appreciation of the worth of Father Kirby both as a scholar and as a Christian gentleman whose mission is to instruct, elevate, and ennoble, but they are, moreover, keenly sensible of the success of his labors since he has been in their midst.

The qualities in the pastor of St. Francis Xavier's, which evoke this endorsement, are his cultivated talents, his constancy in well doing, and the generous, unselfish impulses which are native to him. His equipment embraces, in part, his ability as a preacher, no little excellence as a chanter of the public offices of the Church, and a readiness to labor, not so much in obedience to stern duty, as through an innate willingness to make himself useful. His devotedness is most marked, while the higher charity, love, is the brightest star in his spiritual firmament. The nobility of his calling is a charge which appeals to his spiritual nature and to his manhood to be maintained in humility, constancy, and faithfulness. Independent of the higher obligations his nature makes him loyal to his bishop by exhibiting always the well deserved heart-service of true friendship.

In the social order, and in those relations where hospitality, courtesy, and friendship exhibit his character, Father Kirby attracts no little attention. He is kind to all, considerate of the demands of his people, and is approachable and always within easy reach to respond to calls, even by children. He appears to have hearkened to the good advice: "Be ever ready to listen to the smallest of little mysteries, knowing that nothing to childhood is too trivial for the notice, too foolish for the sympathy, of those on whom the Father of all has bestowed the dignity of spiritual fatherhood." Even if he were to lack much in other respects, his gentleness and mildness, and charity would go far in the way of filling the void.

Having had little experience in handling temporalities, it is not expected that his record would embrace anything of consequence in that field; but, possessing and exercising the faculty of unifying his people and disposing them well toward any project in the interests of religion, it can be presumed that in due time, when opportunity offers, he will be equal to making a good showing under this unpleasant but necessary missionary regulation.

MR. CHARLES J. KIRSCHNER.

As a Catholic, a husband, a parent, and a citizen, Mr. Charles J. Kirschner, of St. Mary's parish, Toledo, Ohio, has few equals and no superior among the laity of the Diocese of Cleveland. From his attaining the age of reason until the present he has been constant in the practice of his religion, a fact which has heightened the many good qualities which he has inherited from his excellent parents. In consequence he is beloved and respected by the clergy, admired by his fellow citizens, and practically idolized by the members of his very happy family.

He was married, in Toledo, in 1865, to Miss Catherine Heinrich, a native of Germany, and who for fifty years has been a resident of that city. Six children have been born to their union, two of whom passed away in infancy. Of the four remaining, Mary M. has become Mrs. George J. Wideman; Gertrude T., Mrs. Philip E. Uhl; Barbara Clara, who is unmarried and lives with her parents, and an only son, Charles Edward. Mr. Kirschner's sons-in-law are engaged as partners with him in the business of handling real estate, rents, fire, accident and indemnity insurance and surety bonds. As might be expected the firm of Kirschner, Wideman & Co. is reliable, prompt and painstaking, and receives that large share of business to which its high reputation entitles it.

Mr. Charles J. Kirschner was born in Baden (Germany), January 1, 1844. When he was only two years old his parents emigrated to the United States, locating at Sandusky, Ohio. In 1857 they removed to Toledo, where the subject of this mention has continued to reside. To help his parents, who were poor, but thrifty, young Kirschner started out in life as a newsboy and with only a limited education. He subsequently succeeded in learning the trade of a printer and educating himself. He next became city



MR. AND MRS. CHARLES J. KIRSCHNER.

circulator for one of the leading daily publications of Toledo. He was recorder of Lucas county, in which county the city of Toledo is situated, from 1884 to 1887. He held the office of councilman of St. Mary's parish nine years and then resigned. This does not include a previous term which he served, 1875-1877. He was chosen, in 1887, to the responsible position, which he yet holds, of superintendent and secretary of Calvary cemetery, which is the union burial-place for all the Catholics of Toledo. He handles this very intricate work in such way as to give general satisfaction.

From what has been said it might be inferred that the high standing and reputation of Mr. Kirschner are confined to his home city. Even if it were so it would be more than enough to entitle him to mention in this work to the credit of religion and his fellow citizens. But, in 1891, a defalcation occurred in the treasury department of the organization known as the Catholic Knights of America, of which Mr. Kirschner is a member, just as he is of the Knights of Columbus and other organizations. Whatever may have been the cause, the affair shocked every Catholic community in the whole country and, at the same time, compelled the members of the society to bestir themselves with a view to putting the right man in the important position of handling and caring for the large benevolent fund of the Knights. The choice fell on Charles J. Kirschner, of Toledo, who for six years held the office of treasurer. When he completed his long term of office and accounted for every dollar and all his acts, his was a triumph for every Catholic Knight in America. To him it was no personal triumph, only the discharge of his duties along the lines of the strict honesty inculcated by the Catholic Church and by his parents.

Two of the things most marked in the life of Mr. Kirschner are his prefectship of the Men's Sodality of the Blessed Virgin, and his great influence with the young men of St. Mary's parish, which, of course, implies his devotion to their best interests. He never obtrudes hackneyed good advice in out-of-the-way places or at times inopportune. He is a young man himself while among them, entering into their sports and games and seemingly most desirous that they should enjoy themselves. In this way he has gained their confidence and respect, and by his own life they get practical illustration of what they, too, can accomplish by industry, honesty, and correct principles.

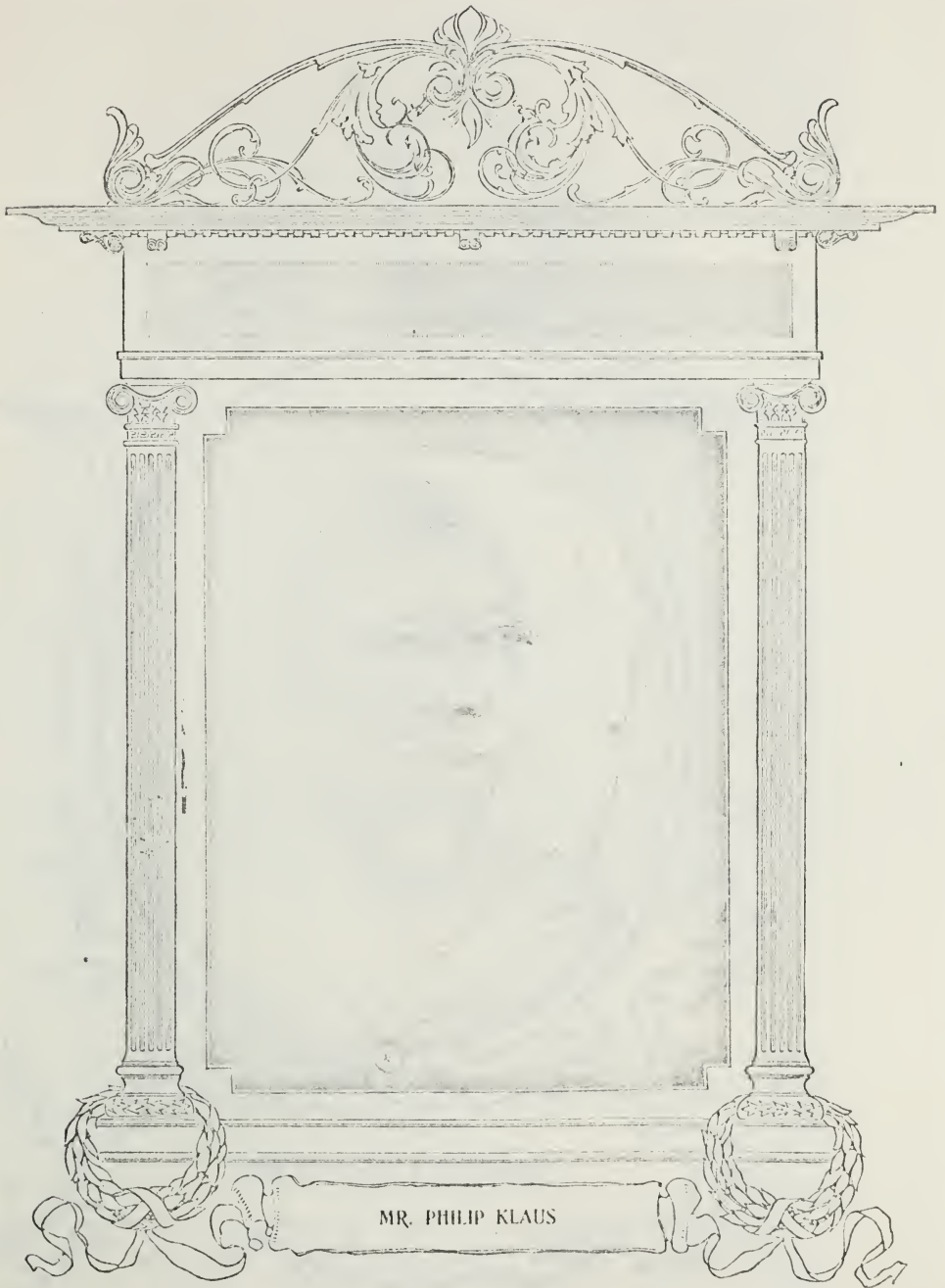
MR. PHILIP KLAUS.

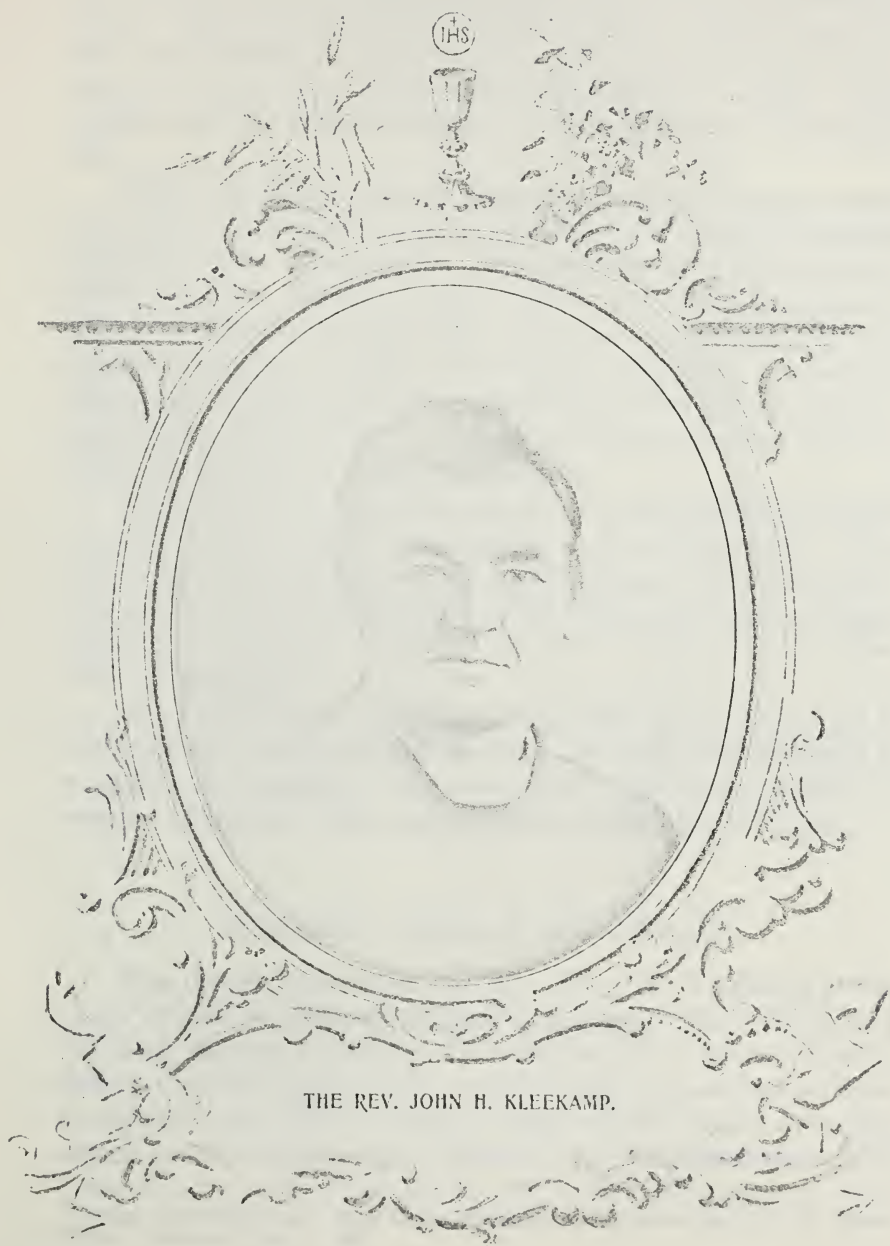
Modesty and simplicity are often as potent factors of publicity and prominence as are self-assertion and pompousness. In the former case the popularity thus begotten is lasting and honorable, while in the latter it is usually ephemeral, its short-livedness being accounted for on the ground of the dislike men have for all forms of empty assumption and deceit. No better illustration of these truths can be found than that based on the personality and record of plain Philip Klaus, of Lima, Ohio, who, for the past forty-seven years, has been a model citizen, husband, and father in that very important and thriving city.

He is a native of Germany, having been born at Nassau, August 26, 1833. His father's Christian name, like his own, was Philip, and the maiden name of his mother was Miss Mary Gertrude Hoffmann. He left his home for this country when he was, in his twentieth year, and he celebrated his birthday on shipboard, it being one of the forty-five days of his tedious voyage across the Atlantic. Landing in New York City, September 10, 1853, he at once pushed on westward and took up his abode in Richland county, Ohio, where for about six months he was employed as a laborer. He then removed to Lima, and found employment as a laborer in the great work of building the P., F. W. & C. R. R. He continued to toil on the railroad for one year, after which he engaged in the butchering business, in which he yet continues. Prosperity attended his efforts from the beginning, and at this writing he is ranked among the wealthy men of Lima.

October 22, 1857, he was married by the late Father Meyer in the town of Fryburg, in Auglaize county, Ohio, to Miss Elizabeth Roth, a native of that county. She was a noble Christian woman, noted for her domestic traits and for unswerving devotion to her husband and family. She died February 17, 1895, the recipient of all the consolations of religion.

The twelve children born to Mr. and Mrs. Klaus are: Catherine, who is Mrs. Stelcer, of Bodkins, in Shelby county, Ohio; Clara, who continues to abide in the home of her father; Joseph J., who is engaged in farming pursuits in Indiana; Edward, who lives at Portland, Indiana, and follows the vocation of his father; Frank





THE REV. JOHN H. KLEEKAMP.

and Albert, who live with their father and are engaged with him in business; Gertrude, who is the wife of Mr. Edward Schneider, a farmer in Indiana; Veronica, who is Mrs. Peter Eischen, an Indiana farmer; Elizabeth, who died in 1878, when less than three years old, also Elizabeth II, who was the next born, and who lives at home, the companion of her next youngest sister, Matilda. The twelfth child was named Margaret. She passed away in her ninth year.

When Mr. Klaus came to Lima there was no Catholic church in the town. He helped build the first, St. Rose's, and yet remains a member of the congregation. He has been constant in the performance of his religious duties and has ever been generous in support of religion and education. Only as a contributor and as a regular attendant at Mass has he been prominent, his retiring disposition forbidding him from taking an active part in the temporal affairs of the parish. He has no taste and no time for committee work, either as a leader or follower.

While always a staunch Democrat, he could not bring himself to do more than make his contribution to his party and vote. The one exception was his nomination, in his absence, by his fellow citizens for the office of township trustee. Not only was he elected, but he received a larger vote than any other candidate for any other office on the ticket.

Mr. Philip Klaus' character is such that he has never had to exert himself to keep up appearances. He is the same at home as in public, in business as in retirement. His characteristics of honesty, simplicity of life, and plainness of speech are the test.

THE REV. JOHN H. KLEEKAMP.

The records show that the Rev. John H. Kleekamp is the pastor of the Church of St. Wendelin, Fostoria, Ohio;* that after a five years' Seminary course in Cleveland he was ordained priest by Bishop Gilmonr, July 2, 1881; that his first mission was at West Brookfield, 1881-1883, where he paid off the parish debt and improved the church property; that his second appointment was at

*Since this sketch was in type Father Kleekamp was appointed pastor of St. Rose's Church, Ferrysburg, July 7, 1901.

Edgerton, Williams county, 1883-1887, where he built and paid for an \$8,000 church at Blakeslee (Florence), there being at the time but thirty-six Catholic families in the place; that his third charge was at Bucyrus, 1887-1891, where he reduced the parish debt from \$11,000 to \$5,000. In 1891 his fourth removal placed him in charge of the Immaculate Conception Church, at Raab, Lucas county, otherwise known as "Six-Mile Woods," from which he was advanced to his present position December 3, 1899.

Father Kleekamp is a native of Germany and is about middle life, having been born at Voerden, Hanover, February 20, 1856. In 1870, when a mere youth, he emigrated to the United States. After several years spent in private study, he completed the classical course at Mt. St. Mary's Seminary, Cincinnati, and then began his divinity studies at St. Mary's Theological Seminary, Cleveland, which he finished in 1881. Being robust, both mentally and physically, his nearly twenty years on the mission have not been without results. Considering the fields of his labors it would be safe to say that he has not been an unprofitable servant. Touching temporalities it is easy to make measurements, but in the realm of the spiritual it is not only different but more difficult. The character of Father Kleekamp, however, settles that, for he is zealous, practical, and capable.

At no time has the subject of this biography, either as a priest or as a man, been unmindful of the great fact that the sphere of the Catholic Church and its ministers is in the domain of the spiritual rather than the material. His record is proof that while the tangibilities may appeal to the senses, the conscience deals with spiritual things. The heart and the head stake out the life-path of the practical Catholic, and it is with this path and with those who will tread it that such men as he have to deal. To enable men to profit by the truth, through a knowledge of the truth, is the mission of the priest to his flock; and here it is but just to say that he is not wanting either in philosophical or theological science, nor in the art of teaching the truths of such sciences.

The temperament of Father Kleekamp is befitting his calling, and fortunately it has been well suited to his environments. The predominance of the phlegmatic makes him self-possessed and at the same time not hasty in deciding matters. A result of this is



THE REV. JOHN W. KLUTE

that his parishioners have always been as one in their undertakings, and that harmony has characterized their efforts everywhere, emphasizing the truth that it is good for brethren to dwell together in unity and peace.

Rev. John H. Kleckamp is a man of parts. He has always found time for study, even during his busiest years on the mission. Besides his classical attainments, he is a fine English scholar and preaches in that language as readily as he does in his native tongue. He knows where to find authority for what he would decide and teach, and therefore he can be said to be a man cleverly prepared for nearly every emergency. Having just crossed the ridge of life, and being in the enjoyment of vigor and health, his years of usefulness may be presumed to yet be many. And being simple and genial of manner—humble as a servant of the Master—he may hope to crown a life of great usefulness with a ripe old age.

THE REV. JOHN W. KLUTE.

October 17, 1847, in the town of Westerholt, Westphalia, Diocese of Münster, was born the reverend gentleman who is now (1900) the esteemed pastor of St. Joseph's Church, Youngstown, Ohio. His parents were Henry and Gertrude (Schmitz) Klute, who died in their native country, the latter in 1875 and the former in 1882. From his earliest years the boy Klute was robust both mentally and physically. He gave such promise during his preparatory studies that it was deemed advisable to afford him the advantages of a higher training, looking to an ecclesiastical career. Accordingly he was sent to the college, at Recklinghausen, where he graduated with high honors in the classics in the twenty-second year of his age.

November, 1869, Bishop Rappe, of Cleveland, Ohio, passed through that part of Germany on his way to Rome. The truth is the good bishop while journeying toward the "Eternal City" had his eye about him for acceptable young men for the priesthood in his diocese. John W. Klute, then a young man fresh from college, with the ink scarcely dry on his well-earned diploma, was presented to the American bishop and was forthwith adopted by him for his

beloved diocese. May 19th, of the following year, 1870, in company with the late Father Westerholt, of St. Peter's Church, Cleveland, he bade farewell to parents, friends and home and took up his long journey to America. Arriving in Cleveland, Ohio, he was sent to Louisville College, in Stark county, for a few months, to study English. On the opening of the diocesan seminary for the September term, 1870, he entered that institution, took a four years' course, and was ordained priest by Bishop Gilmour, August 8, 1874, in the chapel of St. Mary's Academy, Notre Dame, Indiana, where the bishop was then convalescing after a protracted and serious illness.

Returning to Cleveland, Father Klute celebrated his first Mass in St. Peter's Church the following morning. Having received his appointment as pastor of St. Mary's Church, Antwerp, in Paulding county, he set out at once for the field of his future labors. It may rightly be spoken of as a field—a wide one, too, for besides his parish church at Antwerp he was also given charge of the mission or station churches at Cecil, Emerald, Flat Rock, The Junction and Delaware Bend. But being zealous and physically strong, he was able to endure the hard work required of him. He began the erection of the pastoral residence, at Antwerp, in 1875, and January 3rd of the following year he was transferred to become pastor of St. Patrick's Church, Elmore, Ottawa county, with charge also of the mission or station churches at Genoa, Oak Harbor, Rocky Ridge, Millbury, Woodville, Hessville and Webb Station. During four years and four months he did excellent work, not the least of which, and indeed the primary purpose of his being sent there, was the saving of the church property at Genoa.

May 22, 1880, he was commissioned as pastor of St. Patrick's Church, at Hubbard, with the Church of St. Joseph, at Vienna, as a mission. He remained there until August 11, 1883, when, at the urgent request of Bishop Gilmour, he accepted his present charge, St. Joseph's Church, Youngstown. During his more than seventeen years in that city he has acquired the fine property upon which St. Joseph's parochial school and pastoral residence have been erected, which property and improvements represent an outlay of over \$24,000.

In 1887 he began to preach regular sermons in English at

the early Mass each Sunday. This he did to keep abreast of the times and to encourage his young people to know the language of the country. He was, in fact, the first priest in the diocese to practice this so-called innovation, preaching in English to a German congregation, and was accordingly styled the German-Irish priest by many who have since adopted the practice, and who have found it to be most commendable. In that year also, 1887, he was one of the originators of the Catholic reading circle, the object of which is to instruct the young in the necessary truths of religion and to make them good, intelligent, patriotic, loyal American citizens.

In August, 1899, Reverend John W. Klute celebrated his silver jubilee in the priesthood. There was a very large attendance of his brother priests, including the Rt. Rev. Bishop Horstmann, who generously gave the pastor of St. Joseph's a well earned vacation. Father Klute accepted the offer, accompanied as it was by a well-filled purse from his congregation. He visited his native land after an absence of twenty-nine years, and traveled also through Italy, France, England, and Ireland, returning with the conviction, which he boldly declared, that the land of his adoption, beloved America, has not an equal in the world.

From this short outline of his career, which is also a hint as to his character, it can be seen that the Rev. John W. Klute is a priest of many labors, and a man of endurance, persistence, and great capacity. He has proven himself the savior of St. Joseph's, both temporally and spiritually, just as he was the savior of the church, at Genoa, in 1876. He is progressive and leads and directs with great success and without trouble or disorder of any character. In dealing with his people he is kind but firm, tempering zeal with prudence. He is an eloquent and convincing preacher and is a platform speaker of great popularity. Beginning to study English on entering the Seminary, he has been preaching and teaching in that language, as also in his native German tongue, ever since his ordination. He has an excellent command of both languages, possesses an intensely logical and philosophical mind, and is blessed with a physique sufficiently robust to enable him to make good use of his noted oratorical and linguistic talents. That he has the will to thus exert himself requires no proof. His activity is the evidence.

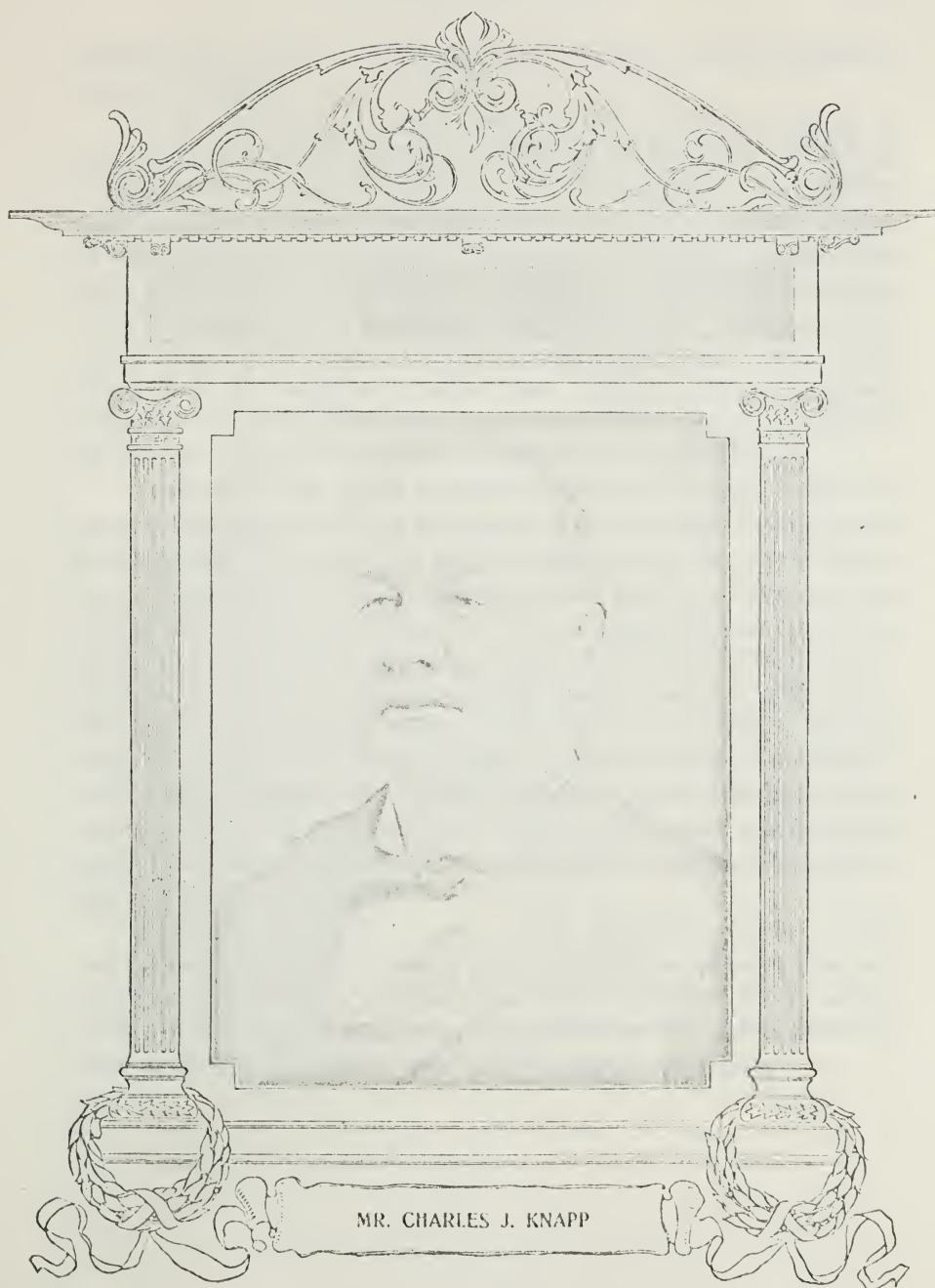
MR. CHARLES J. KNAPP.

A gentleman in every way worthy of recognition in this work, a sterling Catholic, is Mr. Charles J. Knapp, of Akron, Ohio, a Knight of Columbus and a member of other prominent Catholic organizations. He was born in that city February 27, 1857, and there also he acquired his common but practical education. When a youth he began to learn the trade of a carriage blacksmith with his father. He yet continues in that calling, having mastered it in all its details. For seventeen years he has been connected with the Selle Gear Works, at Akron, and during the past fourteen years he has held the responsible position of superintendent of that important enterprise.

He is the oldest of a family of nine born to Michael and Catherine (Keller) Knapp. The other members of the family are: Eugenie, who is Mrs. Joseph Winum, of Akron; Annie H., Matilda M., Louisa M., and Marie. The other three were boys who passed away in early childhood. Their names were William, John, and Michael.

Mr. and Mrs. Knapp are natives of Alsace, France. Early in life each emigrated to the United States, and, having met in the usual way, were married in New Orleans in 1854. Since 1856 they have been residents of Akron, where all their children were born. The elder Knapp is now in his sixty-eighth year and is well preserved. He insists on continuing to perform his daily work at his calling, and is the equal in skill and endurance of many who are his juniors.

Mr. Charles J. Knapp appears to act more like a brother than a son to his father. They counsel together, are a unit in maintaining the family, and in keeping its members together. In consequence the home life of the Knapps, while simple and unostentatious, is yet an ideal and happy one. Theirs might be pointed to as an example of the blessing of members of a household dwelling together in unity and peace. Religion inspires and fosters such desirable domestic relations, and they are maintained best where inherited good qualities respond promptly and readily to its refining influence. The subject of this sketch is blessed in this respect both morally and mentally. His is a well-balanced



MR. CHARLES J. KNAPP

temperament, which is an aid to, if not the basis of, his recognized executive ability.

In his social and fraternal relations Mr. Charles J. Knapp is both happy and well respected. He has hosts of friends. Although a man of few words, and noted more for excellence of judgment than for aggressiveness, yet his influence is far greater than is that of many who are his opposite in manner and temperament. He loves order, admires honesty of purpose and effort, and cheerfully accords to every man the credit that is his due. Because of his native honesty he is slow to believe others dishonest. He would rather hide his neighbor's faults than expose them to no good purpose. In consequence he is free from the charge of lack of charity, and is never called on to retract any of his sayings.

Trained by his good Christian parents at home, where he always had opportunity of witnessing good example; taught also in the Sunday schools of his parish church, where his pastor failed not to impress him with the fundamental truths of religion; and having always the good sense to choose good companions in his youth, it is readily seen that he owes the glory of his Christian manhood and his excellent character to his parents and teachers, and to the pure environments which were his in his youth. Having been taught the beauties of right living, and having been blessed with a mind and a heart capable of receiving and retaining those lessons, he is now reaping the harvest of good seed sown in rich soil. Even in a worldly sense he is the richer because of his training and good Catholic life.

From this reference to some of Mr. Knapp's qualities it must not be inferred that the aim of this mention is to present him as a paragon of perfection. This is not the intention. He is simply a plain, every-day Catholic man, but the reader may safely conclude that while his pretensions are few his merits are many.

THE REV. JOSEPH M. KOUDELKA.

Among the comparatively few priests of the Diocese of Cleveland who in their day were ready for ordination before attaining the canonical age, there is probably no one more distinguished for brilliancy of intellect, literary and art culture, linguistic talent and practicability, than the Rev. Joseph M. Koudelka, pastor of St. Michael's (German) Church, Cleveland, Ohio.

Father Koudelka was born in the village of Chlistovo, Bohemia, Diocese of Budweiss, December 8, 1852. His father was Marcus Koudelka, and the maiden name of his mother was Anna Janauschek. They were zealous for the moral and intellectual advancement of their talented son, and were rewarded by seeing him daily grow in grace and mental culture. He began his classical studies in the gymnasium at Klattau, Bohemia. They were interrupted, in 1868, by his being taken by his parents to the United States, the family locating in the Diocese of Green Bay, Wisconsin. Shortly after his arrival he entered the College, at Mt. Calvary, in that State, where he completed his course, and the following year was received into the St. Francis' Seminary, near Milwaukee, as an ecclesiastical student. Always among the first, he finished his theology in 1874, and received minor orders at the hands of Archbishop Henni, February 8th, of that year, when he was just twenty-one years and two months old. He had to await either an addition to his years or a dispensation from Rome before he could be ordained priest.

By special request of Bishop Gilmour he was sent from Milwaukee to Cleveland, where he entered St. Mary's Theological Seminary. He remained there until the 23rd of February, 1875, when sub-deaconship and, the following day, deaconship were conferred on him by Bishop Dwenger, the Cleveland Ordinary being absent from his diocese through illness. As deacon he was at once sent—an extraordinary thing—to St. Procop's (Bohemian) parish, Cleveland, where he taught the parish school, baptized, preached, and collected money to pay off the debt on the church. So effective were his ministrations, especially touching the schools, that the large attendance of pupils almost depopulated the public schools in the neighborhood. On this and other accounts he was



THE REV. JOSEPH M. KOUDEIKA

derisively spoken of as the "half-priest" by the local anti-Catholic press. October 8, 1875, he was ordained priest in the chapel of the seminary, Cleveland, by Bishop Mullen, of Erie, Pennsylvania.

No longer a "half-priest," he became pastor of St. Procop's Church, and continued as such for seven years, 1875-1882. During his pastorate he furnished the church, built the school and parish house, and purchased the two lots upon which the present new church stands. Besides the current expenses and the large outlay for building and furnishing the church he also paid the debt, which amounted to \$9,000, leaving no debt for his successor. While thus actively engaged he found time to write for the Bohemian papers, and to have published his series of Catholic school books for Bohemians, which are now in general use throughout the country.

Father Koudelka's great ability as a writer, orator, and linguist having become generally known, a petition from the Bohemian clergy of the country was presented to Bishop Gilmour of Cleveland requesting him, for the good of religion, to permit Father Koudelka to go to St. Louis, Missouri, to become the editor of the *Hlas* (Voice), the only Catholic Bohemian publication in the United States equal to combatting the power of the infidel Bohemian press that, up to that time, had demoralized the people and beslimed religion. The bishop consented, on condition that the Bohemian clergy furnish a substitute to continue the work which Father Koudelka had been carrying on so successfully. The substitute came, and Father Koudelka went to St. Louis as the editorial champion of the faith. His writings had two good effects—the paper became very powerful and prosperous, and the Bohemian Catholics were preserved from the wolves who would scatter and tear them to pieces. Unfortunately, in one sense, but very fortunately in another, the substitute did not come up to the requirements, and Bishop Gilmour recalled Father Koudelka. On his return, July, 1883, he was commissioned to perfect the organization of the new parish in what is known as the "South Side," in Cleveland. He did so, and the result of his work is the parish of St. Michael, which has the finest church building in Ohio.

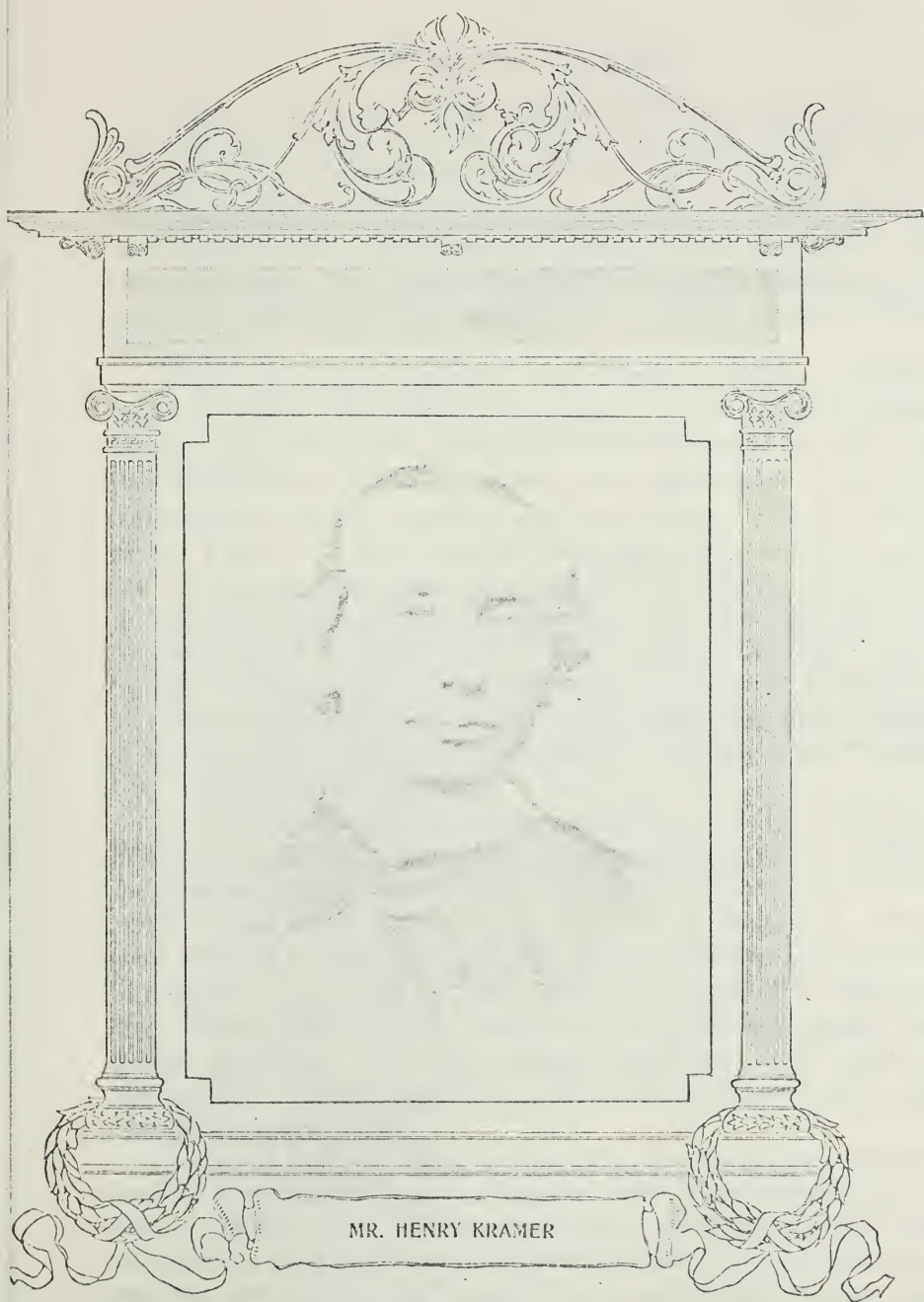
In 1886 Bishop Gilmour required him to go to Toledo temporarily and heal the wounds left by the unfortunate riot which

destroyed the church and parish buildings and disorganized the Polish congregation there. He went at once, and in four months he rebuilt the church, the school and pastoral residence, and reunited the people. Besides being able to minister to Germans, Bohemians and Poles, preaching to each in their own language, Father Koudelka is also acquainted with the Slovak, French and English tongues, and, of course, with the language of the Church, the Latin. He is therefore a noted linguist, and is a scholar in the broadest sense of the term. He brings to the discharge of his priestly duties splendid abilities and a zeal that recalls the devotion of the first ages of the Church. In recognition of these he was appointed Episcopal Notary by Bishop Gilmour, and was reappointed to the same office by Bishop Horstmann. In temporalities he is active, and manifests an executiveness that only the practical can truly appreciate. The story of the growth of St. Procop's parish under his administration, and of St. Michael's during the nearly eighteen years of his pastorate thus far (1900) is the evidence.

Among Father Koudelka's accomplishments may be cited his by no means slight acquaintance with art. The *Cleveland Press* of March 12, 1900, has this to say of him:

"Rev. Father Jos. M. Koudelka, pastor of St. Michael's Church, Scranton and Clark avenues, is one of the best amateur artists in the city. He owns a choice collection, and his spare time is all spent in the pursuit of his hobby. Father Koudelka is a decorator of ability, nearly all of the fine decorations for which St. Michael's is noted having been done by himself."

Regarding those qualities and capacities in Father Koudelka which education draws forth and directs, and which religion refines and ennobles, his portrait on the adjoining page is more eloquent than words can be in impressing the beholder with their nature and importance. There can be read strength of character, coupled with mildness of manner; great intellect and knowledge in a setting of simplicity and modesty; and the moral sentiments so elevated and quickened as to be in close touch with the spiritual. Nothing can be happier than the contrast exhibited in such instances, and few present a more striking example of this than the reverend gentleman here mentioned.



MR. HENRY KRAMER.

When the present metropolis of Ohio had less than ten thousand inhabitants and not a tithe of the business it has today, and when, from a Catholic point of view, it had just been given a resident pastor, ceasing thereby to be a mere missionary station, the subject of this mention settled there and cast in his lot with the community. This was in the year 1836, and he remained constant from that day till his death June 11, 1889, a period of fifty-three years.

What Mr. Henry Kramer's eyes beheld in his day in Cleveland, especially the almost miraculous growth of the Catholic Church, must have been little less than a revelation to him. He was permitted to aid in perfecting the organization of the first congregation, and in building the first church, "Old St. Mary's on the Flats." In 1847, he saw the organization of the diocese, and was among those who welcomed its first bishop. He helped to build the Cathedral, and later several of the principal churches and institutions in that city. He saw and knew also the second bishop of Cleveland, likewise Archbishop Purcell of Cincinnati, and witnessed the passing of all of them, which facts point to him as having held a place among the pioneer Catholics of the "Forest City" and of the diocese.

Mr. Henry Kramer was born at Ankum, Hanover, Germany, February 17, 1816. He emigrated to the United States, in 1836, and located in Cleveland when he was in his twentieth year. The maiden name of his wife was Miss Mary Agnes Haukaup. They were married in the first Catholic church in Cleveland in 1840. She passed away April 8, 1887. Hers was a beautiful Christian life. Charity and motherly kindness were prominent among her virtues and traits. She was notably industrious and domestic. Mr. and Mrs. Kramer reared a family of nine, adopted three, and educated several others.

He was a tailor by trade, and shortly after his arrival in Cleveland he established himself in business. He soon attained a position of affluence and influence owing to his strict honesty and attention to his affairs. A few years later when his place of business was destroyed by fire he quickly secured another location and also established a Catholic book store. Having closed out his

tailoring enterprise, about 1873, he considerably enlarged his book business and transferred it to new quarters.

In days of prosperity or adversity he was always the same, exhibiting under all circumstances a spirit of sedateness and resignation which harmonized well with his desire to always do that which he believed just and right. He was one of the most prominent members of St. Peter's parish, and for many years was a member of its councilmanic board and also its treasurer. At the same time he was connected with the various Catholic societies.

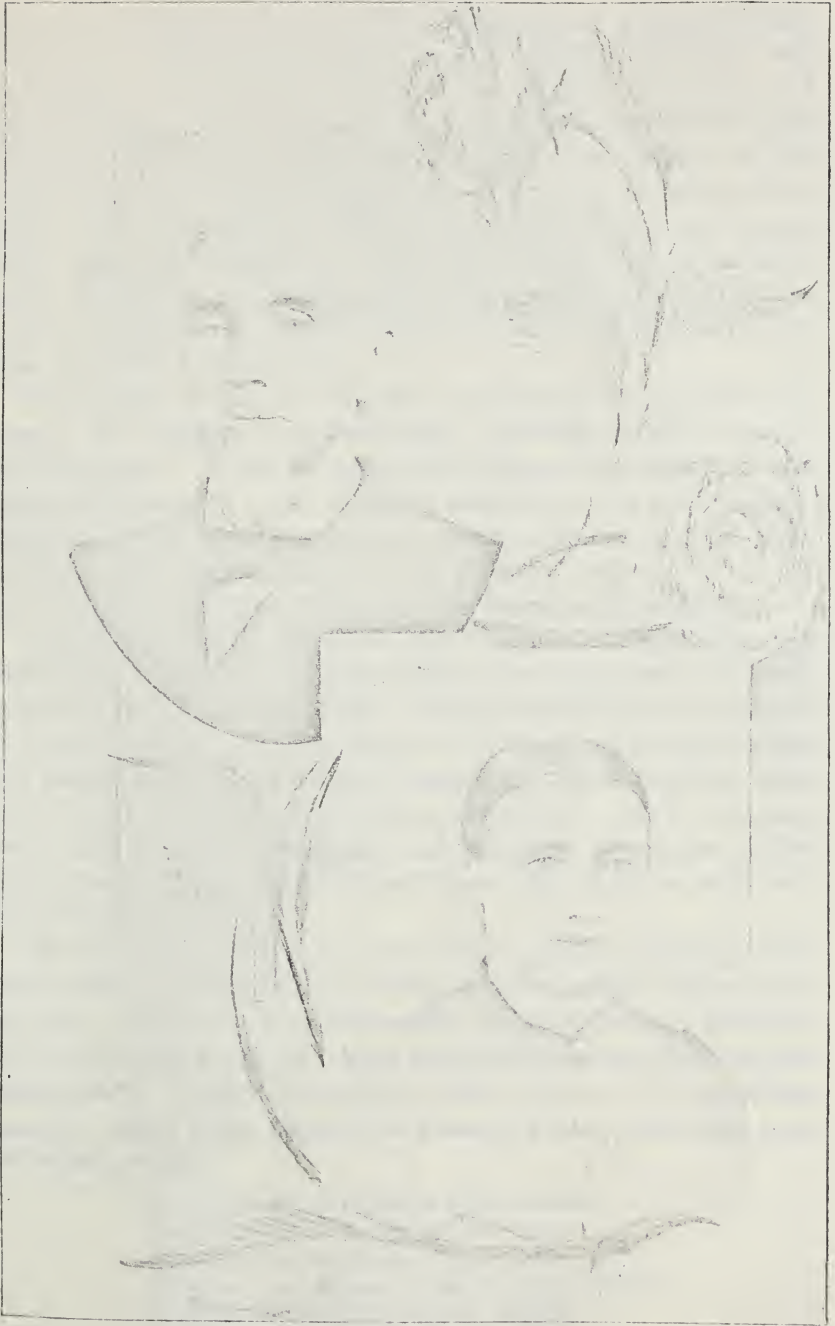
In the discharge of his religious duties he was most conscientious, and in the latter years of his life was a weekly communicant. In his business dealings he was the soul of honor. His word was his bond. His was a reliable character, and his record was well in keeping.

MR. JOHN KRUPP.

The city of Sandusky and Erie county, Ohio, are noted as pronounced Catholic localities, and among the pioneers of the faith there, no one is more readily recognized than Mr. John Krupp, vice-president of the Citizens Banking and Trust Company. With his parents and the other members of the family as emigrants from Germany, he landed, in 1833, at the little harbor, at Venice, a few miles west of Sandusky, in Erie county, Ohio. He is the sixth oldest of ten bright children born to Charles and Catherine Krupp, in Rhenish Bavaria, his natal day having been January 28, 1822.

During nearly sixty-eight years, 1833-1900, the subject of this biography has continued to reside and do business in north-central Ohio. He did farm work in Erie and adjoining counties during his young manhood. At Tiffin, in Seneca county, in 1849, he learned the trade of a cabinet maker. Although temporarily absent during his early years, his home has been in the city of Sandusky since 1845. He is among the first and best citizens of that city, and has aided in building each of the three Catholic churches there.

February 6, 1849, Mr. John Krupp was married at Thompson, Seneca county, Ohio, to Miss Catherine, the only child born to John and Catherine Simon, in what was known as New Prussia, in Germany, near Lorraine. She was in her twenty-second year at



MR. AND MRS. JOHN KRUPP.

the time, having been born in 1827, her girlhood giving promise of what has since been realized in her faithful wifehood and motherhood. They have celebrated the fiftieth anniversary of their marriage. To Mr. and Mrs. Krupp have been born nine children, five of whom have passed away. The names of the departed ones were Mary; Louisa, who was Mrs. Goebel of Sandusky; two sons, each of whom was named John; and Jacob. Those living are: Catherine, who is Mrs. Herbert Herb, of Erie county; Josephine, who is Mrs. Paul Miller, of Sandusky; Charles J., who continues the undertaking business established by his father, in 1870, and Jacob S.

Mr. Krupp served one term as a member of the Sandusky city council. He declined to serve longer, although urged to accept the nomination. While an active and influential member of the Democratic party, he never became a politician, or an office seeker. During all his life since he became a young man he has done choir work as a tenor singer. He is always present, even now in his old age, to sing at requiem Masses for his friends and neighbors.

Personally and in character Mr. Krupp is an agreeable and forceful man. His business ideas have always been good. In early life he was frugal but not stingy. He has contributed liberally to the Church and in aid of education. In works of charity he has been prominent, and to further benevolent and association work he has given his share of both time and money. He is well preserved, and is active, intelligent and practical. Few men in his section deserve greater respect and honor than does he, both as a Catholic and as a citizen.

Mr. and Mrs. Krupp are constantly together, keeping fresh and beautiful the affection, the loving companionship formed long years ago. This love in another form extends to their children, and in still another to their friends and neighbors and to the whole human family. Both the direct and reflex effects of this ennobling sentiment make them express in homely phrase what the poet thus happily sings:

"No greater gift lies even in God's control
Than the large love that fills the human soul.
If taking that, He left thee all the rest,
Would not vain anguish wring thy pining breast?
If, taking all, that dear love yet remains,
Hath it not balm for all thy bitter pains?"

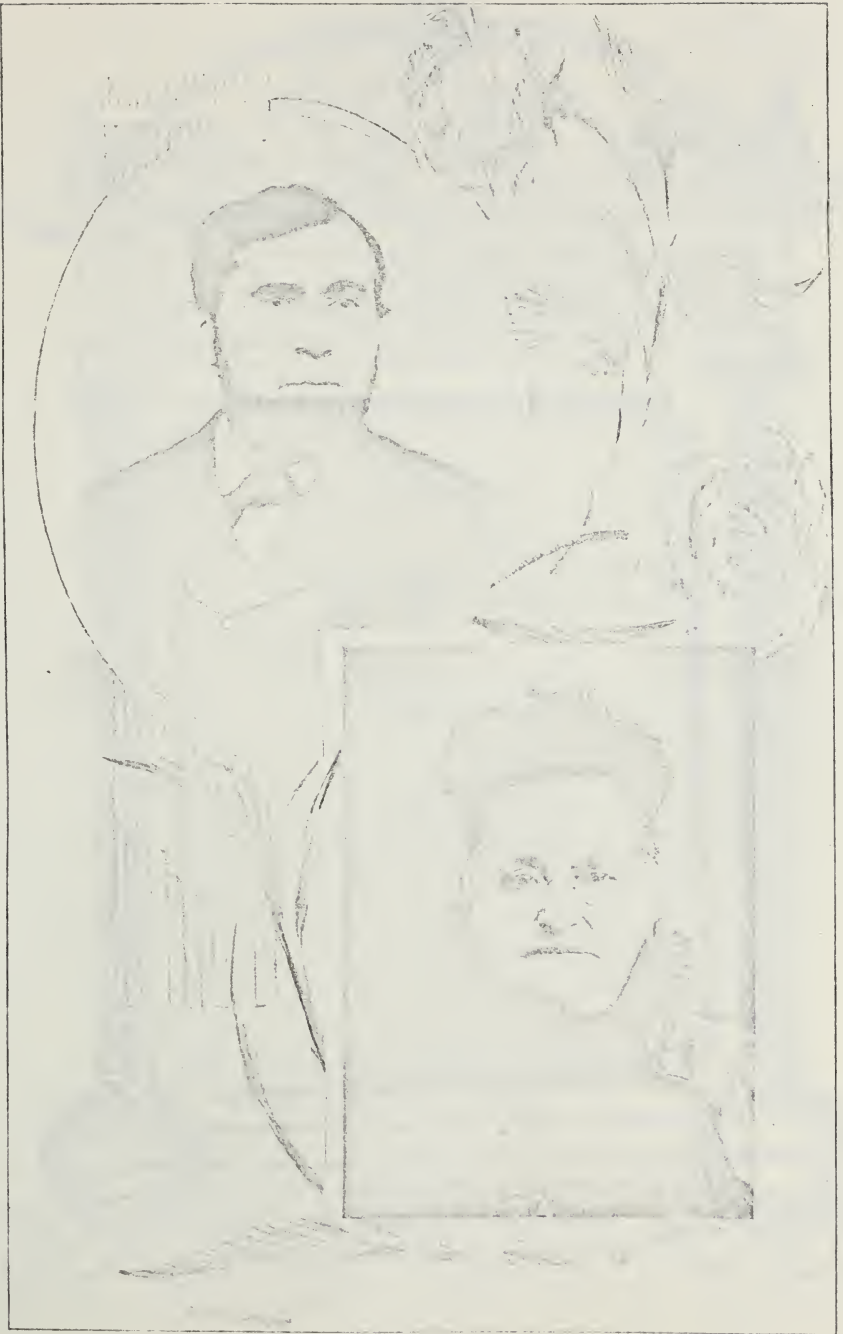
MR. ALBINUS LANGENBACH.

Among the comparatively early Catholic pioneers of Canton, Ohio, was the late Mr. Albinus Langenbach. He was a native of Germany, emigrated when a young man, and located in Canton about 1850. In 1852, the late Father Hoffer, of Louisville, joined him in matrimony to Miss Genevieve Greivewy, who, like himself, was a native of Germany. Mr. Langenbach died November 6, 1877, when he was fifty-eight years old, and Mrs. Langenbach also passed away (since this work was ready for the press) November 11, 1901.

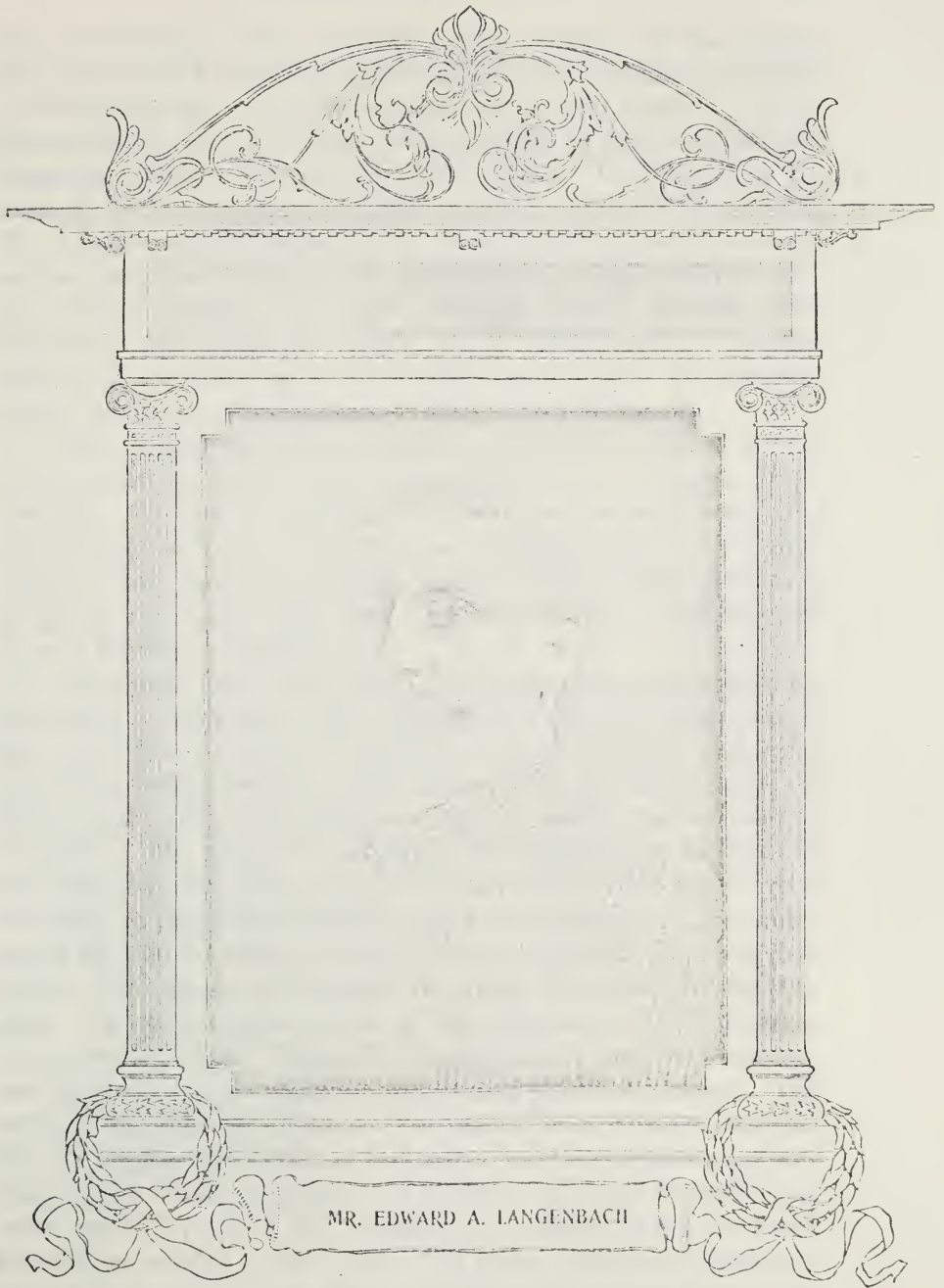
Eight children were born to Mr. and Mrs. Langenbach, the oldest of whom, Henrietta, passed to her reward March 26, 1895. The others in the order of birth are: Edward A., William S., Albin X., Raymond T., Olivia, who is Mrs. Chas. Loesch of Canton, Minnie Pauline, and Anna Lucile.

The elder Langenbach began his career as a laborer in Canton. Being industrious and of frugal habits he saved his earnings until, in obedience to his natural bent, he engaged in mercantile pursuits, in which he attained some success. He was a plain, unassuming man, and as a member of St. Peter's congregation exhibited perhaps the average zeal in religious matters. Mrs. Langenbach was a most lovable and exemplary lady. She was devoted to works of religion and charity, and up until her last illness she allowed no opportunity to pass wherein she might satisfy her devotion or perform some practical good work. Her later years were most marked in these respects, for the affluence of her oldest son, Mr. Edward A. Langenbach, enabled her to do in charity and in aid of the church much which she was unable to do in former years, but for the doing of which she always had both the natural inclination and the will.

Mr. Edward A. Langenbach, the oldest of the children, was born at Canton, February 5, 1864. He was educated in the local schools, and finished with considerable eclat his commercial training at Canisius College, Buffalo, New York. Returning to his native city, he resolutely began his business career which each day increased in success and grew brighter in promise. Accordingly at this writing he is one of the most prominent directors of indus-



MR. AND MRS. ALBINUS LANGENBACH.



MR. EDWARD A. LANGENBACH

tries in Canton. He is secretary and manager of the Berger Manufacturing Company, of Canton. He was one of the founders of the enterprise. It gives employment to 360 hands. Of the Stark Rolling Mill Company, of Canton, he is vice-president and manager. This concern employs 280 hands. The Carnahan Tin Plate & Sheet Company, of Canton, which employs 640 men, has Mr. Langenbach for its manager. He is also the general manager of the Carnahan Stamping & Enameling Company of the same city, which employs 450 hands. Of the Canton Crucible Steel Company, employing 60 hands, he is vice-president. Besides these vast interests, he is also interested in mines in Colorado, Joplin, Missouri, Washington Territory, and Kentucky.

Mr. Langenbach has prodigious capacity for work, is boundless in ambition, and is most remarkable as a man of great executive-ness. He has accomplished much in the business world, and while doing so, he has lost none of his appreciation for the finer things of life, such as friendship, the ties of the home, generosity in giving and benevolence and large-heartedness in wishing well to and helping his fellow men.

If material rather than spiritual things absorb and enchain his attention; if the pride of life sway him; if commercialism has in part made him its votary, there is yet enough of head and heart remaining to his credit to indicate that it is the laurel wreath of success rather than the sordidness of great wealth that nerves him to action. He would be very rich for the pleasure he finds in acquiring and succeeding, but he would not be rich in the sense of hoarding, or that others might be poor or in distress. The moralist might say that his talents could be better employed, while the man of the world would be emphatic in saying something to the contrary. In the meantime, pending the settlement of the question, it can be said of Mr. Edward A. Langenbach that he has never denied to religion and charity a hearty and generous support. The pride of life and the glamour of temporal success have not been able to weaken his faith, or to harden his heart against appeals made in the name of religion and charity. He may strive for the laurel wreath worn by the "Captains of Industry," but his heart will not be wedded to the prize. His large possessions can never make him sordid, but his worldly ambition will always keep him busy.

MR. AND MRS. THOMAS LAVAN.

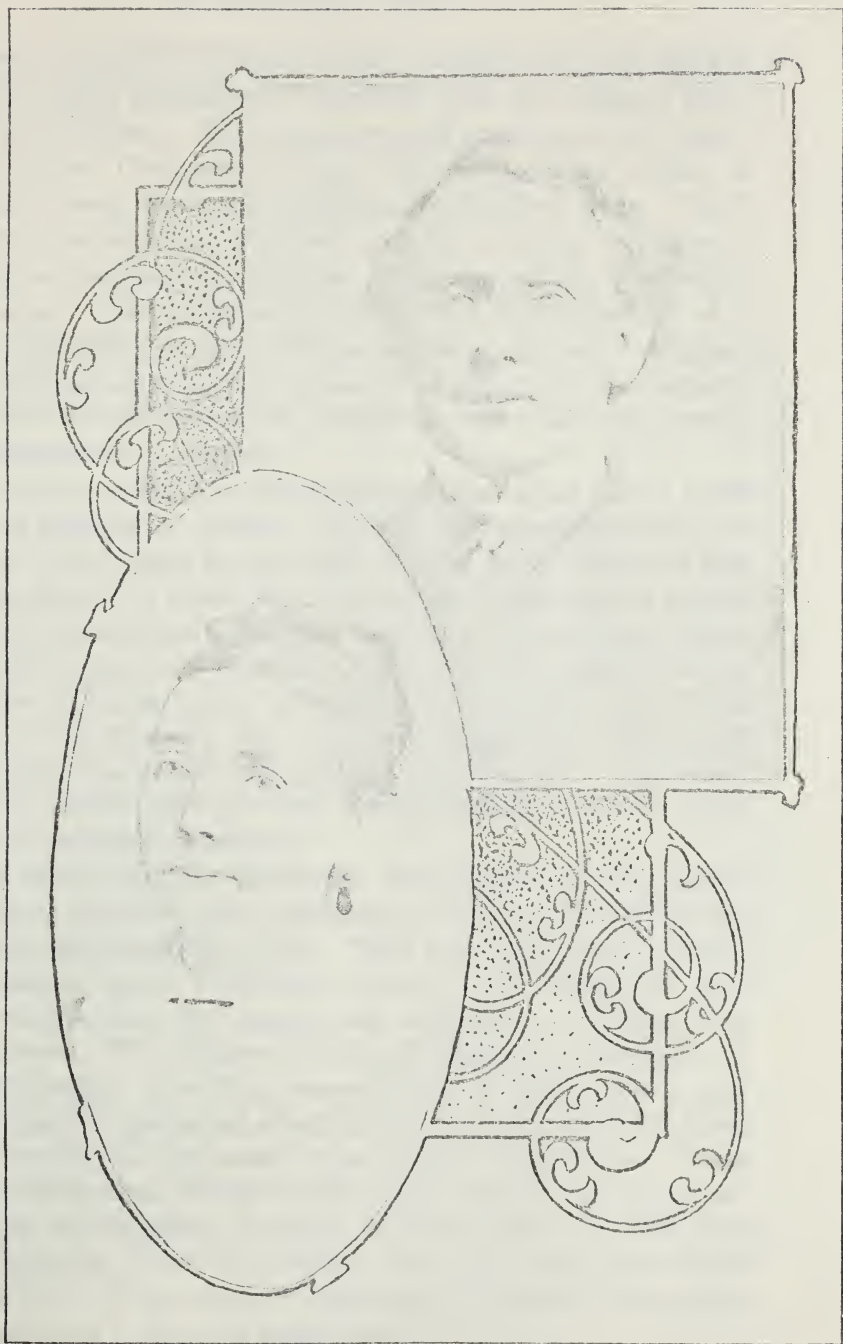
The late Mr. Thomas Lavan, a representative Catholic of Cleveland, Ohio, was a native of the town of Castlebar, county of Mayo, Ireland. He was a college bred man, and graduated early in life from Tuam college, in the county of Galway.

Arriving in Cleveland, in 1860, he connected himself with the mercantile community. He was confidential man for years with the hardware jobbing house of Tennis & Dangler, was secretary of the old Hibernian Insurance Company, and was a practicing attorney for about fifteen years before his death. He passed away, in 1884, when he was fifty-five years of age, leaving a very creditable name and record.

He was a man of remarkable force of character, a public speaker of considerable ability, and his spirit was a directing power among men of his race in his day in Cleveland. He was alert and mentally capable. Before others had time to think out the full meaning of certain questions or issues, he had such matters thoroughly digested, and was defending or opposing them, and shaping public opinion along his own line of thought and conviction. He possessed the elements of leadership, and was a leader in very fact. His heart was in what he advocated, and the sincerity of his character was never questioned. He was a true, representative Irishman, a good citizen, and an excellent father. As a Catholic he made few pretensions. He was ever loyal to the Church, and was constant and faithful in the practice of his religion.

When a young man Mr. Thomas Lavan was married to Miss Bridget Mullarky, a young lady born and educated in his native county. She survives him and is a well preserved, old style, Irish mother, whose life is devoted to her children and grandchildren, and to the strict observance of her religious duties.

A family of seven was born to Mr. and Mrs. Thomas Lavan, six daughters and one son. Delia died in 1871, and Anna, who was Mrs. Thomas H. Gartland, of Cleveland, passed to her reward in June, 1899. The others are: Mary, who follows the calling of a bookkeeper and cashier; Nellie, who is an accountant; Belle is, of choice a home body and, with her mother, takes charge of the domestic affairs; and Emma is a teacher in the public schools.



MR. AND MRS. THOMAS LAVAN.

Their only son is Mr. Patrick Henry Lavan, who, ever since a youth, has been prominently identified with the business community of Cleveland. He is secretary and treasurer of the Interstate Foundry Company of that city, an industry which is prominent among the great enterprises of northern Ohio. He is a capable man who has cultivated both his inherited intelligence and many of the excellent qualities which marked the personality of his father. He is somewhat distant and determined, is of a retiring disposition, is kind to those he likes, and quite obliging. He is credited with having as many admiring friends as most other men of his station in Cleveland, and also with keenly appreciating their friendship.

The home of the Lavans has always been noted for no small degree of intellectual culture, inspired and encouraged in the members of the family by the elder Lavan; while the moral and domestic virtues, of which Mrs. Lavan has always been a patron and devotee, have been given due attention. The mental, moral, and social having been cultivated, those qualities which develop and adorn character have left their imprint upon each of the children. The Catholic faith has been fostered by them, and filial duty has always been recognized and performed. As a result peace and contentment are their portion, together with no small measure of temporal prosperity.

For forty years, in Cleveland, the members of the Lavan family have exhibited their faithfulness to duty and fulfilled the obligations and amenities of life. They have been true and zealous Catholics, good industrious citizens, and neighbors who always commanded the respect and confidence of friends and acquaintances. The children have been taught to be workers, to find contentment as well as remuneration in honest labor, and never to spurn employment which calls into activity both the mind and the hands. In the words of an observer and thinker it was taught to them that, "None but the fully occupied can appreciate the delight of suspended, or rather, of varied labor. It is toil that creates holidays; there is no royal road—yes, that is the royal road—to them. Life cannot be made up of recreations, these must be garden spots in the well farmed lands."

This sort of philosophy reduced to practice is, perhaps, the

best way in which the members of the family of the late Thomas Lavan can obey the practical lessons which it was his custom to teach, that,

"Life is but a working day
Whose tasks are set aright—
A time to work, a time to pray,
And then a quiet night."

THE REV. GEORGE LEEMING.

The Rev. Father Leeming, pastor of the Sacred Heart Church, Youngstown, Ohio, is descended of an ancestry renowned among the leading families of England. Among the things that stand out bold and striking in the record of the Leemings of Lancaster is the stern fact that they never forsook the faith of the Catholic Church. George and Mary Leeming were his parents, Leeming being also the maiden name of his mother. He was born to them in the city of Liverpool, May 12, 1844. His early training attended to, he was sent to the Benedictine College at Ampleforth, near York, to make his classics. His more advanced studies were completed in the Louvain University, Belgium, and in the Seminary of Seez, Normandy, near Paris, France. Subsequently, he took a post-graduate course in London under the tutelage of the Rev. Dr. Vaughan, the present Cardinal-Archbishop of Westminster.

In connection with the mention of the name of Cardinal Vaughan, the fact is recalled that when, in 1894, Father Leeming was about to celebrate his silver jubilee and so informed his friends, among many other congratulations he received the following touching and beautiful letter from the distinguished Cardinal:

Archbishop's House, Westminster, London, S. W.

March 23, 1894.

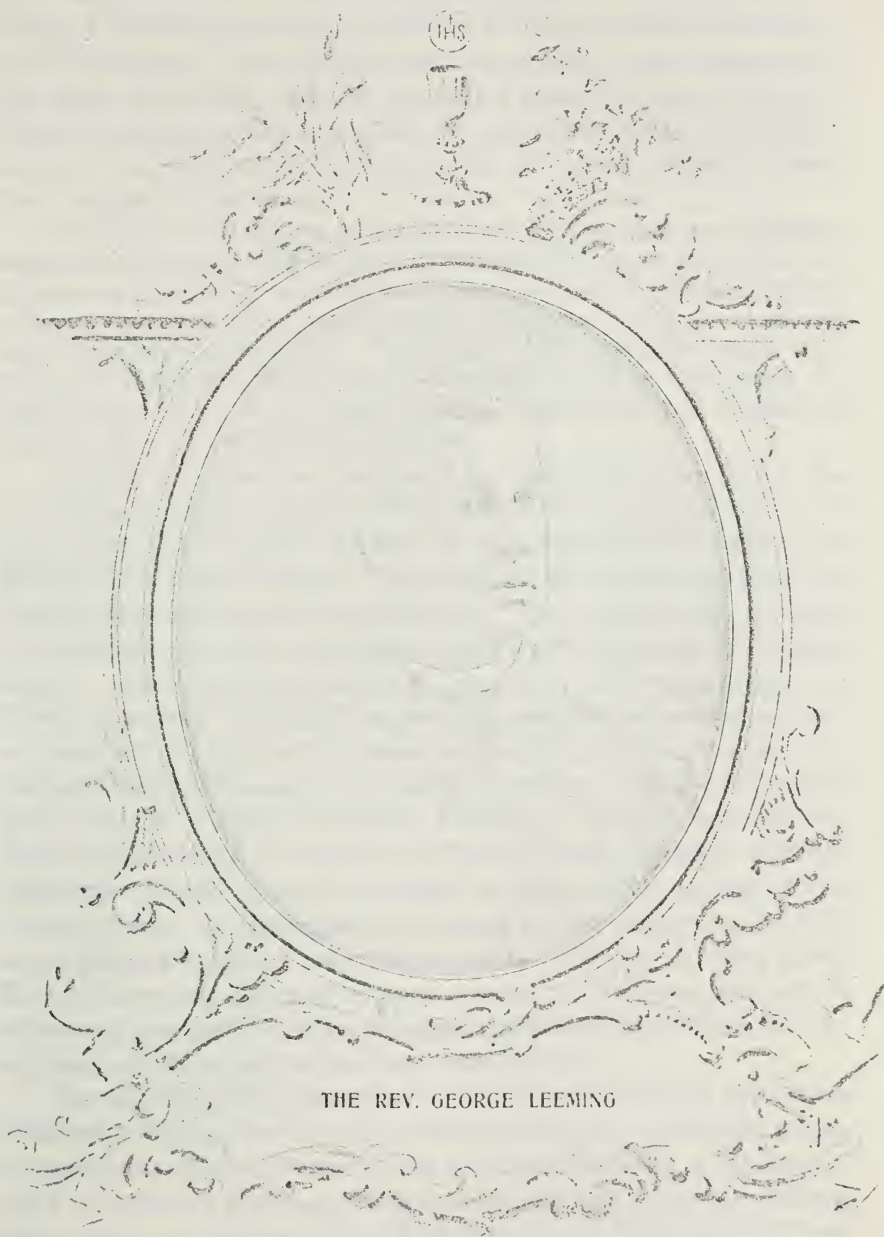
My Dear Father Leeming:—I had completely lost sight of you. Your letter has brought me joy. You are still laboring as a zealous priest. What more could I desire for you! I bless you with all my heart upon this your half jubilee of ordination.

I pray for all my former children as well as for those over whom I am actually in authority. Believe me your faithful and devoted servant,

HERBERT CARDINAL VAUGHAN,

Archbishop of Westminster.

When Father Leeming was only a deacon he held the first



THE REV. GEORGE LEEMING

Procuratorship of the celebrated foreign missionary college of Mill Hill, London, an institution dear to the hearts of Cardinals Wiseman and Manning, and since their day to that also of His Eminence of Westminster. The affection and confidence then engendered has since continued, and the present Cardinal tenderly regards Father Leeming as the first priest to leave the college for foreign shores. As proof of the affection that still exists between them the Cardinal writes:

"I cannot but feel a great interest in you and an affection which our intercourse and your good qualities have given rise to. You were the first priest that has gone forth from our missionary college, and therefore most closely connected with it. Let me hear frequently from you. Anything which concerns your welfare and happiness will always be a pleasure to me to know of. And should there be anything which I can do for you I shall be glad to do it in memory of old days."

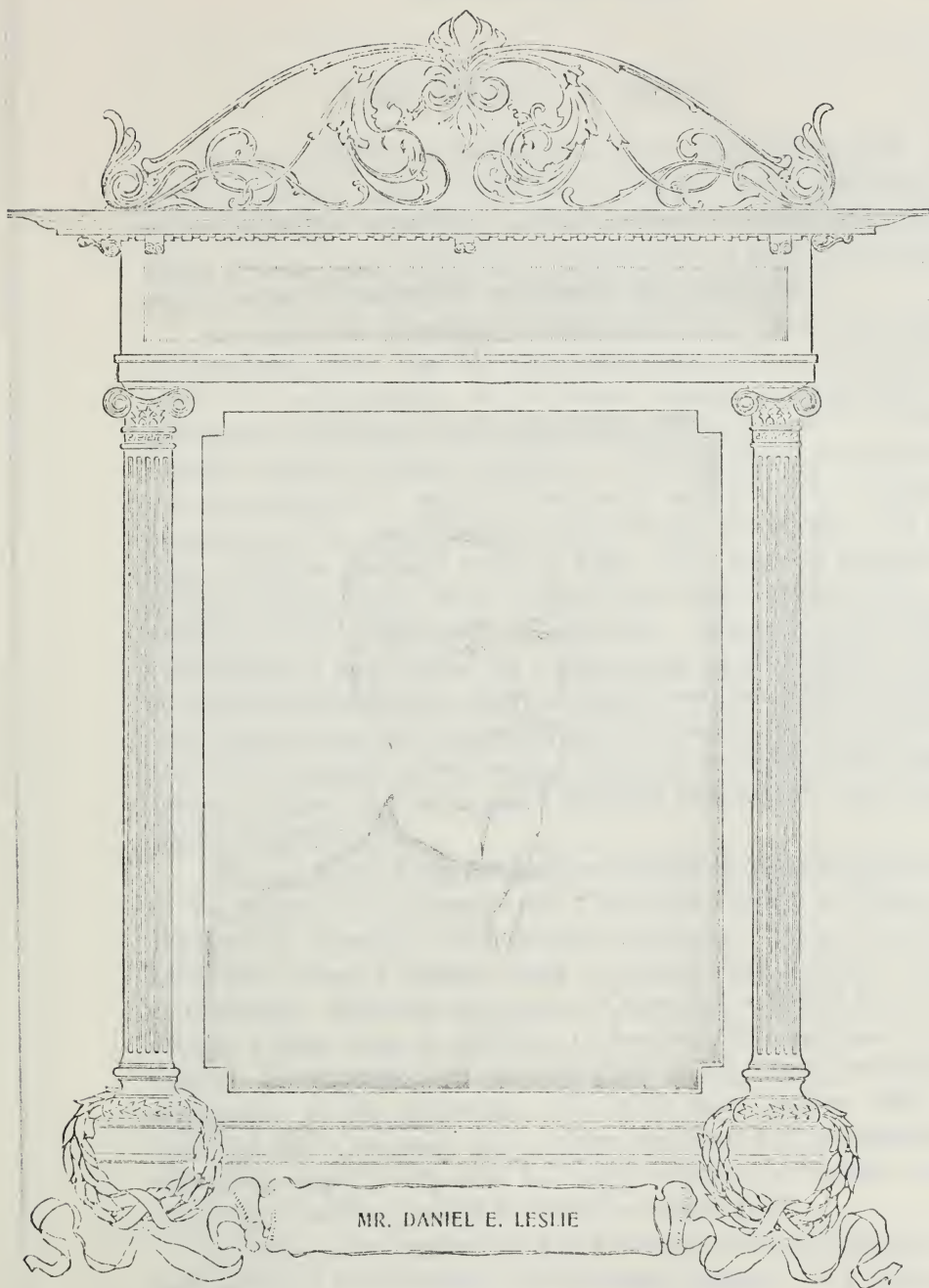
Father Leeming was ordained by Cardinal Manning for the Australian mission, April 4, 1869, and for ten years thereafter he was parish priest of the Church of St. Joseph at Woolahra, in Sidney, New South Wales. He organized the parish and built the church, pastoral residence and school. The arduous labors which he underwent in that hot climate so greatly impaired his health that he was given permission to seek rest and recuperation in North America. His health improving, he delivered some lectures, and was invited to accept a parish in the Diocese of Cleveland, by the late Bishop Gilmour. Accordingly, October, 1883, he was made pastor of St. Aloysius' Church, Bowling Green, Wood county, Ohio, and later of St. Patrick's Church, Kent, Portage county. September, 1888, he was appointed to organize the parish of the Sacred Heart, at Youngstown, where he yet continues, having accomplished much for the congregation. The parish being poor, Father Leeming has had to meet many of the expenses out of his own purse and from the income which he derives from lecturing, and which, at times, has been considerable.

In addition to his parochial work he has continued to lecture frequently in many parts of the United States and Canada on topics comprising religious, literary, and historical subjects. His repertoire is extensive and appears to include the best themes. Among these might be mentioned his "Two Hours with Thackeray," "Two Hours with Charles Dickens," "Walter Scott," "Daniel O'Con-

nell," "Robert Emmett," "Father Mathew," "Mary Queen of Scots," "Lord Byron," "The French Bastile," "The Duke of Wellington," "Joan of Arc," "Voices from Ireland," "Tom Moore," "Shakespeare, with dramatic recitals," "Saarsfield and the Irish Brigade," "The Tower of London," "Justice to Ireland," "Ingersoll Bubbles," etc., and also his latest effort, "Miracles, the Test of Truth." These lectures, and numerous others beautifully illustrated with dissolving views, he delivers with such mastery, fine finish and effect as to justly merit the unstinted commendations of the press and of the intelligent lecture-going people of the country.

In Youngstown, where he has been pastor since 1888, and where he is familiarly known to all, his lectures have received both large patronage and the highest praise. To the proceeds of his Sunday-night lectures, delivered there in a series some few years ago, his parish of the Sacred Heart is indebted for its ability to meet not only current expenses but also much of the cost of additional ground and improvements. So greatly appreciated as a lecturer is Father Leeming in his own city, and so popular is he as an approachable, genial gentleman, that the mere announcement in the local press that he is to lecture fills the house to overflowing. The placard "standing room only" is generally looked for when he lectures, and not unfrequently hundreds can not be afforded even this accommodation and are obliged to reluctantly forego the pleasure of hearing this eloquent priest. A man who can claim public attention and give satisfaction to audiences composed of men who meet him every day is surely not dependent on novelty or sensationalism for his popularity and prestige. His hold on the public is his intellect, his great ability as an orator, and the way in which he handles his subject.

The scope of reading and the vast storehouse of information and philosophy represented in his lectures, together with his fine literary style and poetic thought, are an education in themselves. His matchless delivery is an inspiration, not merely in sweetness and discipline of voice, but especially in his earnest, impressive, dramatic and graceful oratory. In person he is tall and well proportioned, of benevolent countenance, and thoroughly self-possessed. His rare talents and scholarly attainments are becoming to his priestly calling.



MR. DANIEL E. LESLIE

MR. DANIEL E. LESLIE.

It is an evidence of character to bear acquaintance well. To grow up among one's friends and neighbors, from childhood to manhood and to middle life, and to continue to hold their esteem as the years go by, is as positive an assurance of merit and sterling worth as can be reasonably required in any community.

It stands pre-eminently to the credit of Mr. Daniel E. Leslie, of Cleveland, Ohio, that his career has been such as to merit and receive the endorsement of his fellow citizens, as well from the standpoints of industry and respectability as from those of business capacity and the strictest integrity. In his social intercourse also the same degree of approval has been accorded him, for he is esteemed for his agreeableness and sincerity of manner. He is a man of fine mental and physical fibre. His sense of honor and justice is high, while in all respects his sensitiveness is but the measure of his refinement of character. Generous, charitable, sympathetic, a good cause can always count on his support, and to an appeal in behalf of the needy or unfortunate he always responds. The numerous natural and supernatural virtues which are his constrain those capable of estimating character to declare him a good friend, a good citizen, a good husband and father, and a true Christian gentleman.

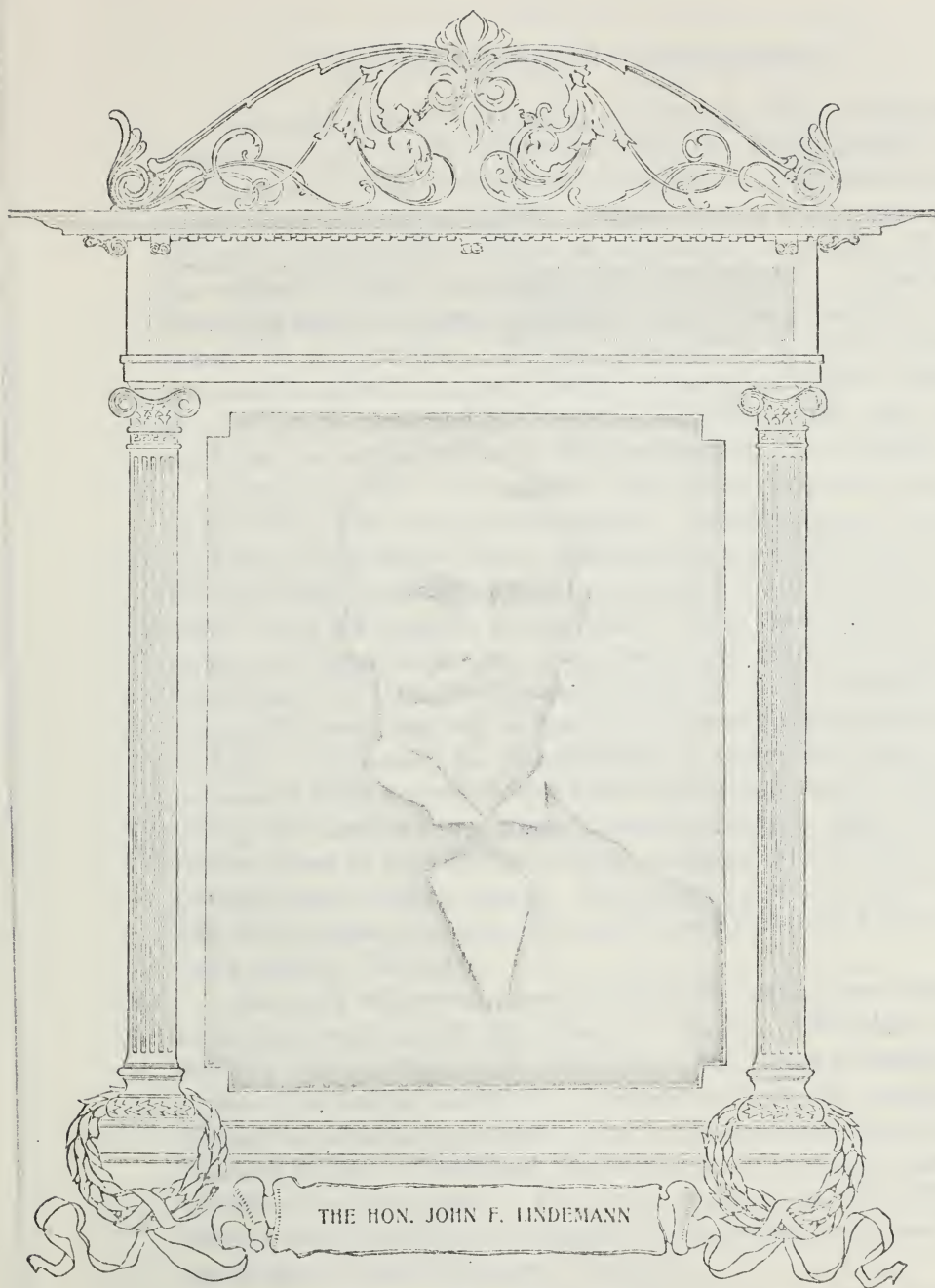
Having finished his preparatory studies in the parish schools of his native city he entered the Cleveland College of Felton & Bigelow to complete his business education. It was from this institution, when a slender youth of sixteen, that Babcock, Hurd & Company, wholesale grocers of Cleveland, selected him from among a large class of students to become their assistant book-keeper. He remained with this firm four years, giving unbounded satisfaction to his employers. He then took service with the Standard Oil Company in a minor position, but succeeded in advancing step by step until he finally became the auditor of the company, a position which he held for twelve years.

In 1896, after twenty-four years of service, he retired from the auditorship of the Standard Oil Company because the business of that corporation required him to leave Cleveland and take up his

permanent residence in New York City. He preferred his home and friends in Cleveland to the emoluments of the position which he had held so long, and he at once opened an office in the Arcade building to follow the vocation of an expert accountant. His skill as an accountant and systematizer of business brought him at once to the notice of men engaged in large enterprises or contemplating such. Wherever, in Cleveland or elsewhere, important business affairs became complicated or needed investigation, the master mind of Mr. Leslie was in demand to compass them or bring them back into order. He personally directs the work he undertakes and will employ none but skilled assistants. He has never made a failure, and he is justly entitled to the reputation which he now enjoys of being a master in the science of accounts.

Mr. Daniel E. Leslie was born of Irish parents within sight of the Cathedral in Cleveland, February 22, 1852. His marriage to Miss Margaret E. Madden, who is also a native of Cleveland, took place January 10, 1878, and was the first to be solemnized in St. Bridget's Church, of which they have been members for the past twelve years. There have been born to Mr. and Mrs. Leslie four daughters, Helen Winifred, Mollie Elcanor, Margaret Irene and Julia Alma, the oldest, just blooming into beautiful young womanhood. These with their parents constitute a family in which both filial and parental love are reciprocal—a veritable Christian family where culture and refinement obtain and where the hearthstone is wreathed with the rose-chaplets of domestic bliss that are nowhere entwined so beautifully as in the real Catholic home.

Mr. Leslie found time during the early years of the Edgeworth Club to act as its first secretary, and later to hold the presidency of the club for two terms. He is also a member of the Iroquois Club, but beyond these demands upon his spare time he devotes his evenings and leisure hours to his family and to social intercourse with friends. The beautiful effects of true Catholic training and practice are nowhere more visible than in the home of the Leslies, and it would not be exceeding the bounds to say that Catholic homes, such as the one referred to, ought to be prized most highly for their refining and social effect and, indeed, should be cited as models worthy of imitation by all who prize the charms of Christian refinement and sweet domesticity.



THE HON. JOHN F. LINDEMANN.

Ex-Judge John F. Lindemann, of Delphos, Ohio, was born in Cincinnati, April 7, 1861. He is the oldest of a family of nine born to Henry and Clara (Ossenbeck) Lindemann. His father emigrated from Germany, in 1845, and his mother was a native of Auglaize county, Ohio. When he was about six months old, in the autumn of 1861, his parents removed with him to Delphos, where the family has since resided and where his grandfather was one of the early settlers. He was educated in the local schools, attended St. John's, the only Catholic church in Delphos, clerked in a dry goods store and afterward in his father's shoe store, and amid the comparative quiet of the place he grew to manhood.

About the time of his majority, 1882, he was appointed deputy clerk of the Allen county probate court. So efficient was he in the discharge of his duties, and so pleased were the citizens with both his personality and record that they called him, in the autumn of 1886, to fill the vacancy occasioned in the probate court by the election of Judge Yoder, the incumbent of the office, to Congress. November 17, 1886, he assumed the duties of the office in his twenty-fifth year, and was at that time the youngest probate judge in Ohio. He served his constituents so acceptably that in the autumn of 1887 he was elected for the full term, and in 1890 was elected for another term, which ended February 9, 1894, making twelve years of continuous service as deputy and judge of the probate court of Allen county. His majority over his opponent at this last election exceeded the majority accorded the head of the State ticket by 800 votes.

Since his retirement from the judgeship he has been engaged in the law practice with Mr. Horace A. Reeve, of Delphos, under the firm name of Reeve and Lindemann. Mr. Reeve is esteemed as a very able lawyer, while Mr. Lindemann, from his experience, might be said to be a specialist if not an authority in some departments of the law. Combined, their abilities are such as to claim the confidence of the public. He is the treasurer of The Delphos Electric Light and Power Company, and secretary and treasurer of the Delphos Home Telephone Company.

In 1882, October 11th, Judge Lindemann was married to Miss

Rosa H. Limbach, a native of Millhausen, Indiana, daughter of Professor Joseph Limbach, who for fifteen years was principal of the German department of the public schools of Delphos, and organist of St. John's Catholic Church. To their union have been born six children, whose names are: Gertrude C., Clarence J., Arthur F., John A., Richard A., and Eugene S. They comprise a very happy and promising family.

Judge Lindemann is a Catholic by inheritance and by conviction. All well-directed movements for the advancement of religion and Catholic education not only meet with his approval and receive his support, but they also enkindle his enthusiasm. Hence he is affiliated with many Catholic associations, notably the Catholic Knights of America, and also the Knights of Columbus, he being a charter member and one of the trustees of Lima, Ohio, Council No. 486.

In person he is tall, well proportioned and commanding. In facial expression, as his portrait indicates, he is not only pleasing, but also direct, candid, and brilliantly convincing. His temperament is a happy blending of the phlegmatic with the sanguine, evidencing the influence of his surroundings on his Teutonic nature. While well acquainted with the English language, he has not forgotten or neglected his mother tongue. He speaks and writes both the high and the dialectic German, and is often in demand as an interpreter and translator. He speaks well and writes well, and "his foot is on his native heath" when engaged, *ad hominum*, in convincing the other fellow that such and such a course is right and proper under the circumstances.

This remark hints at his political influence and his ability to sway men. He has been a power among his fellow citizens ever since he was a boy, but he has been cautious to be always on the right side according to his judgment and conscience. His name has, in the past ten or twelve years, been repeatedly mentioned in connection with the Democratic congressional nomination in his district, but up to date he has not consented to become a candidate.

But whether in the position of a public servant or in that of a private citizen, Judge Lindemann will always command the respect and confidence of his neighbors and fellow citizens, regardless of political affiliation or sectarian bias. He exemplifies the declaration of Robert Burns that, "A man's a man for a' that, and a' that."



THE REV. ELI W. J. LINDESMITH

THE REV. ELI WASHINGTON JOHN LINDESMITH.

The family to which the subject of this article belongs has been favorably known in the United States since 1769. The great-grandfather of Chaplain Lindesmith, Joseph Lindesmith by name, was the founder of the American branch of the family. He was born at Faltz, Canton Bern, Switzerland, and emigrated to this country, in 1769, when he was eighteen years old. He settled in Maryland and was married, May 3, 1772, to a young lady named Anna Bauman. He was a soldier in the war of the Revolution. His son Daniel, the grandfather of the chaplain, was a soldier of the war of 1812. He was bugler of Captain William Pritchard's Company, 2nd Rifle Regiment, mounted, of Lisbon, Columbiana county, Ohio. He provided his own horse and Buck rifle.

The Chaplain's two granduncles, John and Peter, were also soldiers of the infantry in the war of 1812, while his father, Jacob W. Lindesmith, was standard-bearer in Captain Lucy's troop recruited in Columbiana county, that cradle of patriotism and Catholicity in northern Ohio. J. W. Lindesmith, a brother of our soldier-priest, was first sergeant company K., 115th O. V. I., and was brevetted second lieutenant in the war 1861-1865. Even the father of the Chaplain's mother, Dr. Urs Walser, was a soldier in 1798. It would appear, therefore, that Father Lindesmith is descended of an ancestry renowned for devotion to duty and love of country. He is a member of the Society (at Philadelphia, Pa.) of the Sons of the War of 1812, and there is a merry twinkle in his eye, which is yet very bright, when he announces the fact that His Grace, The Most Rev. Archbishop Elder, of Cincinnati, Ohio, also belongs to the same society.

The Rev. Eli Washington John Lindesmith, chaplain of the United States Army, and pastor of St. Peter's Church, Doylestown, Ohio, was born in a log cabin in Center township, Columbiana county, Ohio, September 7, 1827. His early education was meager and was obtained under difficulties in the log cabin schools of that day. He was orphaned by the death of his father when he was eight years old, but his mother was spared to direct and inspire the lad.

He was a worker before his years began to end in the 'teens,

and was such when his mother bound him out to Joseph Lindsmith, January 12, 1842. He was employed on the farm, ran errands, cared for children and generally made himself useful, for he was naturally industrious. He worked for some months so far from his home as Pittsburg, Pa., and he saw with the bulging eyes of a boy the great conflagration which, April 10, 1845, destroyed nearly sixty acres of the business portion of that city. During the winter months he got snatches of schooling, of which he took every advantage. When grown to be a youth commercial instincts developed in him, and he became the business partner of one of his cousins in 1846. He later conducted the business himself. During the Mexican war his inherited soldier-spirit impelled him to offer his services to the Government. He was refused, because there were then more soldiers than were needed.

Having by dint of close application advanced very considerably in his studies, he applied to the ecclesiastical authorities for admission to the Diocesan Seminary at Cleveland. He was accepted, and, September 18, 1849, he entered that institution. He spent nearly six years in preparation for Holy Orders, which Sacrament was conferred on him by Bishop Rappe in the Cathedral, July 8, 1855. The following Sunday, July 15, he celebrated his first public Mass in the Church of St. Philip at his home in Dungannon, formerly known as St. Paul's Settlement, in Columbiana county, Ohio. He preached in English, but the following Sunday he spoke in German.

Returning to Cleveland he was appointed pastor of SS. Peter and Paul's Church at Doylestown, Wayne county, Ohio, with charge also of numerous missions and stations in adjoining counties. He attended Canal Fulton, Marshallville, French Settlement, Orrville, Clinton Coal Mines, Noah Edginton's, Burton City, North Lawrence, Loudonville, St. Joseph's, Millersburg and Black Creek. Besides these he had frequent calls to preach in German and hear confessions at Akron, Wooster, Louisville, Harrisburg, Mansfield and other places. During his pastorate he paid off a parish debt that had accumulated during the terms of three pastors who had preceded him at Doylestown.

February, 1858, he was transferred to Canton to become pastor of St. John's Church, with the church at New Berlin as a mission. During ten years he labored there, extending his services

even to St. Joseph's in Holmes county, and attending sick calls and funerals at Louisville, Harrisburg and Maximo. At first only seven pews were rented, and not more than eleven families attended Mass at St. John's, Canton. In less than a year, however, a change for the better was brought about. Every seat was rented, the church had to be enlarged, a 1,000-lb. bell was purchased, the people were aroused religiously, and when he left to take pastoral charge at Alliance, in 1868, the congregation numbered nearly two hundred families, and he handed over to his successor more than \$5,000 of parish money.

October 1, 1868, he began his labors at Alliance, which place he had previously attended as a station on week days. While there he had Homeworth, Limaville, Atwater, Salem and Leetonia as missions. There was general apathy, but he soon dissipated the mists. Shortly after the priest's arrival a number of the members of the congregation called on him in a body with a spokesman. That individual said: "You must be the meanest priest in the diocese, because the Bishop always sends us the meanest priest he has." Father Lindesmith smiled and said: "Just wait a little while and perhaps you will change your opinion." That opinion was changed and they became the priest's best friends. At first the councilmen would do nothing, fearing that they would be held personally responsible for debts. The priest himself rented a building, bought the necessary furniture, vestments, etc., and paid for everything out of his personal funds. Three months later the people were so much encouraged that they paid for all the improvements, even for the new cemetery and priest's house. At the expiration of three and one-half years, when Father Lindesmith took his departure, all the debts were paid, and there was money in the parish treasury.

In May, 1872, he took charge at Leetonia, with the missions at Salem and East Palestine attached. Four years previously, October 8, 1868, he said Mass for the first time in that place. It was at the house of James Ready. He at once bought a lot from the Cherry Valley Iron and Coal Company and began to build a church, which he dedicated the following Christmas to St. Barbara, V. M. As far back as December, 1870, he had purchased eight and one-half acres of ground for cemetery purposes. He surveyed it with surveyor's instruments and made a plat of it

according to a regular scale. Unfortunately this plat was burned with "other trash" after he left; in consequence the cemetery is now considerably short of the original survey. At the Salem mission he gathered together a congregation, purchased and paid for the lot on which the present church stands, and left \$200 in the treasury. He organized at Lectonia a brass band, all temperance men; a temperance society, 1,000 strong; several church societies; a church choir; procured an organ, and had everything flourishing, with money in the parish treasury, when Bishop Gilmour requested him to accept a chaplain's commission in the regular army. He promptly obeyed the Bishop and President Hayes, and received his commission June 19, 1880. He set out, July 22, 1880, for Fort Keogh, Montana, where the Sioux or "Sitting Bull" war was in progress. His missionary campaigns extended to North Dakota, Wyoming, Yellowstone Park, Idaho, Washington and Oregon. Gen. Nelson A. Miles was in command at Ft. Keogh at the time. He received the chaplain with great kindness and hospitality and did all for him in his power, in consequence of which a warm friendship sprang up between them which yet continues.

During his chaplaincy many civil and army officers paid visits at headquarters, among them President Arthur, General Drum, Senator Vest and others. He met them all. He saw nearly all the noted Indian Chiefs, "Rain-in-the-Face," "Spotted Eagle," "Gaul," "Two Moons," "White Bull," "Yellow Horse," and "Real," the half-blood, who afterwards started a rebellion in Canada. The honors he received were numerous, while his hardships were correspondingly multiplied. For a month at one time he did not have even warm water. He built a church, priest's house, and convent school at Miles City, and persuaded Bishop Gilmour to send Sisters to teach in the Indian Missions. Bishop O'Connor, of Omaha, delegated him to dedicate the church to the Sacred Heart of Jesus, which he did April 15, 1883. Often in the line of duty when crossing the Tongue River on horseback, Chaplain Lindesmith would have to kneel on top of his saddle to keep out of the water. When the river was too high and too dangerous to cross he would return to the Fort and on his next visit would say to the people: "I did not come to Montana to be drowned; if I had been drowned the last time I would not be here today to say

Mass and preach to you." He gathered many Indian, frontier, and army relics, of which he sent ten boxes to the Catholic University at Washington, D. C., eight boxes to Notre Dame University in Indiana, and a buffalo robe to Bishop Gilmour which was tanned by Tepee-Wacustavas (fawn of the house), a maiden of the "Sitting Bull" tribe. This robe was presented in his name to Pope Leo XIII, who sent his blessing to the Chaplain and also to the Indian maiden.

Chaplain Lindesmith's daily occupation at the Fort was saying Mass, reading his office, superintending the schools, attending the sick at the hospital and at quarters. He was often called to respond to sick calls and officiate at funerals and marriages in localities sometimes over 100 miles distant from the Fort. For a time he was the only priest or clergyman of any form of religion within a radius of 800 miles. Marriages came to him from such a distance that it took the contracting parties a month to make the journey, and sometimes in mid-winter with the mercury forty or fifty degrees below zero. The simple faith of these good people and their confidence in, and respect for, the priest would contrast very strongly with the practices of some Catholics in the East, and even in Ohio.

Father Lindesmith secured a three months' furlough, August 13, 1888, but he was back at his post November 6th, a week ahead of time. He toured across the country east by way of Sault Ste. Marie, down the St. Lawrence, through the principal Canadian cities, to Portland, Boston, New York, Philadelphia, Baltimore, Washington, Chicago, etc., back to his post of duty. Before he retired from the service, September 7, 1891, the Adjutant General gave him for meritorious service a three months' leave of absence. During his more than eleven years as chaplain he delivered 1,441 sermons and lectures, officiated at 120 funerals, baptized 214 persons, performed 161 marriages and administered the total abstinence pledge to 595 soldiers and civilians.

After Father Lindesmith's return to the diocese he was sent temporarily to Dungannon, Columbiana county, the place of his birth, where he had received his first Holy Communion, Christmas, 1843, from the hands of the late Rev. James Conlan, the pastor, and Confirmation, June 14, 1844, at the hands of His Grace, the late Most Rev. Archbishop Purcell, and where his grandparents, in

1820, assisted in building the first church, then called St. Paul's. He ministered to the people there from August, 1891, until November, 1893, when he was appointed to his old parish at Doylestown, the place where he began his priestly labors nearly forty-six years ago, 1855-1900.

When this good priest shall have been called to his reward his body will rest in the cemetery at old Dungannon. He has prepared a tomb and monument for himself, a fine engraving of which appears herewith. This suggests the thought: who can depict the place of his eternal rest above where the instructors of many unto justice have the divine promise of shining as stars in the firmament?

NOTE.—Since most of the lettering on Chaplain Lindesmith's monument, as shown in the accompanying engraving, is too small to be easily deciphered, the full inscription is here given. To the left of the bust it reads: "I erected this monument before my death, 1900." To the right of the bust is the following: "May the souls of my departed relatives, the American soldiers, and of all the faithful departed, through the mercy of God, rest in peace. Amen." That below the bust thus reads: "Rev. Eli Washington John Lindesmith. Chaplain of the United States Regular Army. Born September 7, 1827. Son of a volunteer soldier. Grandson of a soldier of the war of 1812. Grand-nephew of two soldiers of the war of 1812. Great-grandson of a soldier of the war of the Revolution of 1776."

"Ordained priest July 8, 1855. Served as chaplain in the Rocky Mountains during the Indian wars from June 18, 1880, to September 7, 1891."

The inscription on the back of the monument, which is not shown in the engraving, is on a bronze plate or tablet, and reads as follows:

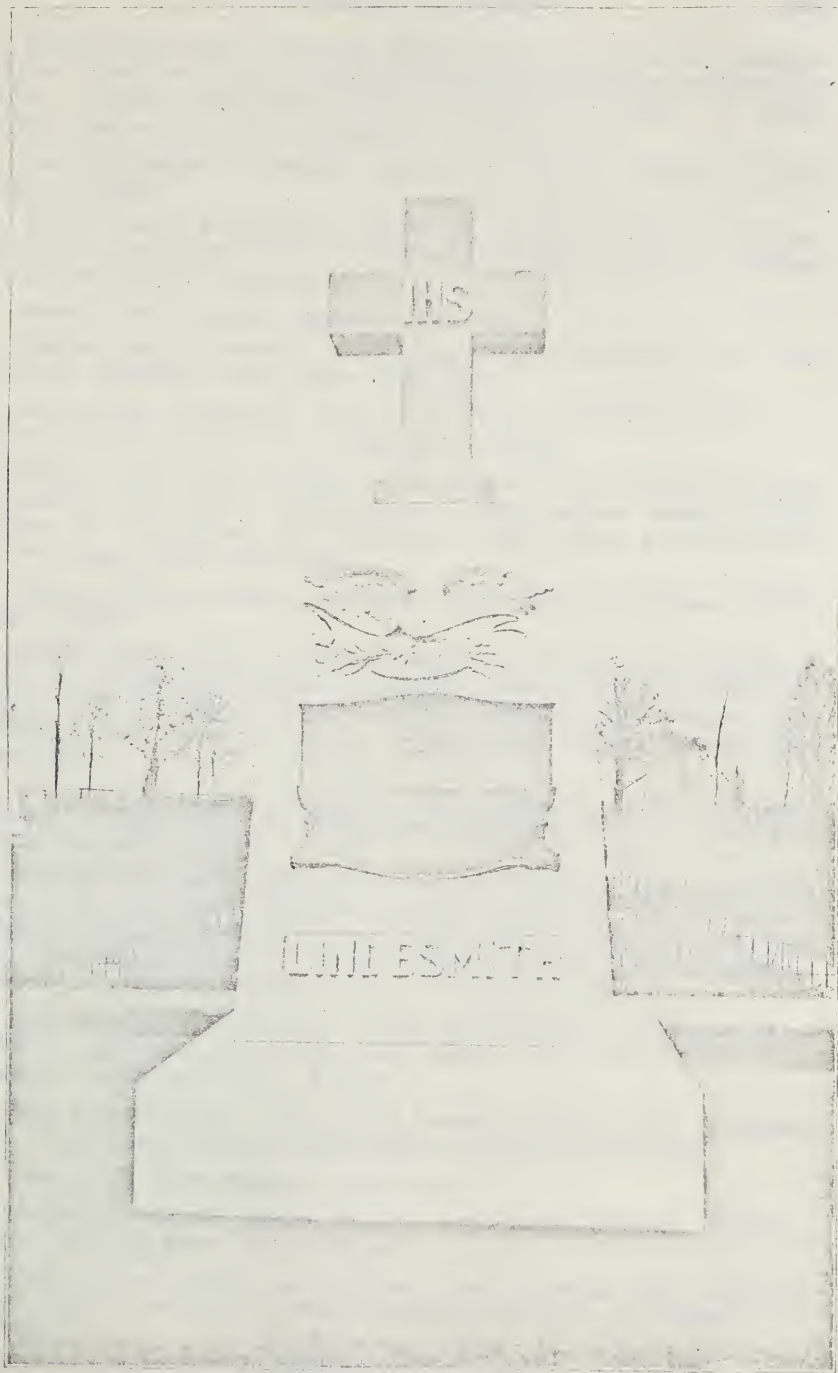
Paternal Great Grand-Parents—Joseph Lindesmith, soldier of the war for Independence, and Anna Bauman. Children: Daniel, Elisabeth, Jacob, John, Peter.

Grand-Parents—Daniel Lindesmith, soldier of the war of 1812; Elisabeth Weimer and Gertrude Krissinger. Children: Jacob Weimer, Katharine, Susanna, Anna, Joseph, Mary, Isaac, Daniel.

Grand-Aunt—Elisabeth Lindesmith; husband, W. Knepper. Children: Godfrey, John, Jacob, Katharine Miller, William, Daniel, Elisabeth A. McClain, Joseph, Anna Frantz, Peter, Amos.

Grand-Uncle—Jacob Lindesmith; wife, Susanna Krissinger. Children: George, Elisabeth, J. Willyard, Anna Mary, Hannah J. Young, Peter—wife, Abigail Copeland; Benjamin—wives, Susanna Green and Elisabeth Wable; David K.—wives, Louisa Mumenthaler and Malinda Goberda; Rachael; Jacob—wives, Adessa Copeland and Anna McCarns.

Grand-Uncle—John Lindesmith, soldier in the war of 1812; wife, Anna Mary Boyer. Children: Salome J. Krissinger, Susanna S. Krissinger; Joseph—wife, Elisabeth McCarns; Mary J. Anderson; John—wife, Lucetta Mumenthaler; Delila J. Brechner, Anna H. Lori, infant, Katharine Bachman.



THE REV. CHAPLAIN LINDESMITH'S MONUMENT.
(Erected at Dungannon, Columbiana County.)

Grand-Uncle--Peter Lindesmith, soldier in the war of 1812; wife, Susanna Ehrhart. Children: Infant, Elisabeth D. Krissinger; Daniel--wife, Anna Cox; Julia I. Fletcher; David--wife, Katharine Simons; Katharine G. Green, William; Isaac--wife, Martha Whittaker.

Aunt--Katharine Lindesmith; husband, W. Morgan. Children: James, Daniel, William.

Aunt--Susanna Lindesmith; husband, P. Copeland. Children: Thomas, Joseph, Hannah, James J., John H., William K., Louisa C., George F., Harriet G., Elisabeth, Isabel, Margaret A.

Aunt--Anna Lindesmith; husband, John Ford.

Uncle--Joseph Lindesmith; wife, Mary Benner. Children: Sarah, Ann, Henry B., Elisabeth, Lewis, Anna, Belle, Harvey.

Aunt--Mary Lindesmith; husband, J. Mason. Children: Malinda C., infant boy, Mary A., Lewis A., Caroline E., C. Harvey.

Parents--Jacob Weimer Lindesmith, son of Daniel, and grandson of Joseph Lindesmith, color bearer, Captain Lucy's Troop; Barbara, daughter of Urs Walser, M. D. Children: Eli Washington John, who is a priest; Daniel Weimer, Jason Wilson, Isaac Jacob.

Brother--Daniel Weimer Lindesmith; wife, Debora E. Huffman. Child: Mary G. Foltz.

Brother--Jason Wilson Lindesmith, enlisted in the war of the rebellion as private in Captain William Ramsey's Co. K., 115th O. V. I.; was discharged July 5, 1865, at Cleveland, Ohio, as second lieutenant; wife, Margaret Jane McAllister. Child: Emma Augusta. Adopted son: William P.--wife, Margaret Neville.

Brother--Isaac Jacob Lindesmith; wife, Katharine Stewart. Children: William S.--wife, Adaline M. Olott; John E.; Francis W.--wife, Susanna A. Crosby; Mary B., Daniel.

Mother--Also married John Wannemacher. Children: Mary Ann--husband, J. Ott. Children: Josephine, Francis, John, George, and five infants; Katharine Gertrude--husband, J. Warnefeldt. Children: Clarence J., Loretto W.; Ada B.--husband, J. C. Krause; Elisabeth--husband, G. Broughton. Children: Thomas G., Beatrice B., John W., Robert W., Anna L.

Maternal Grand-Parents--Urs Walser, M. D., soldier in 1798; Anna Mary Schenker. Children: Anna Mary, John Joseph, Mary Ann, Theresa, John Jacob, M. D., Martin, Barbara, Robert.

Aunt and Godmother--Anna Mary; husband, Samuel Hoffee. Children: John, Urs, Samuel, Robert, Anthony, Simon, Jonathan, Philip, Mary.

Aunt--Mary Ann; husband, John Neltner.

Uncle--John Jacob Walser, M. D.; wife, Sarah Atterholt. Children: Henry, Elisabeth, John, Mary, William.

Uncle--Robert Walser: wives, Theresa and Katharine Wiss. Children: Infant, John W., Barbara, Eli, Mary, Katharine, Henry, Martin, Elisabeth.

The monument is fourteen feet six inches high. The circumference of the shaft is twenty feet, and the weight is twenty-seven tons.

MR. EDWARD McCART.

The gentleman selected as the subject of this biographical mention is the youngest of a family of four born to the late Patrick and Mary (McCoy) McCart, of Cleveland, Ohio. His parents were residents of that city for over half a century, and in their plain unassuming lives gave evidence of both practical good sense and careful Christian training. With them merit and worth did not depend on tinsel or the emptiness of mere social functions. They regarded honesty, industry, integrity, and intellect as above money and what money can buy, and it appears that their son, Edward McCart, has been faithful in putting in practice the lessons which they taught him.

Mr. Edward McCart, the head and practical manager of The McCart-Christy Company, the largest wholesale grocery house in the metropolis of Ohio, was born in Cleveland, December 24, 1864. In early boyhood he was sent to the Cathedral school to acquire the rudiments of both a Christian and a secular education. Having made satisfactory progress in his studies he entered, when a youth, the Spencerian College in his native city to study the commercial branches. There, too, he showed his aptitude, and finished with a large class of bright young men.

Young gentlemen of his class were then in demand in several of the growing business houses of Cleveland, and it fell to the lot of Mr. McCart to connect himself with the wholesale grocery firm of William Edwards and Company. He remained with that house twenty years, having advanced from the station of a beginner to the most important positions in the establishment. His long years of service there mean two things chiefly: first, he must have proved his worth and ability; secondly, his employers must have appreciated his faithfulness, honesty, and capacity. That their relations were always pleasant attested the qualities of both.

In 1899, Mr. McCart found himself in position to engage in business for himself. Having selected enterprising associates, men who knew enough of commercial requirements to recognize the kind of talent essential to success, he launched the ship of The McCart-Christy Company on the business sea. That ship has now been sailing only three years, but she has demonstrated her



MR. EDWARD McCART

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